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THE CRITIC, London Literary Journal.

THE LITERARY WORLD: ITS SAYINGS AND DOINGS.

THE Literary World is at present occupied with several very important subjects, in addition to the influx of literature which in the shape of books is one of the constant fruits of the season. First, that portion of it which is contiguous to the Theological World on one side, and to the Educational on another, has been looking for some time with very considerable interest to the way in which the vacancy at King's College, occasioned by the removal of Professor MAURICE, would be filled up. That question is now answered. Dr. M'CAUL fills the chair of theology and takes the department of ecclesiastical history, without vacating that of Hebrew, for which an assistant is provided. Dr. DASENT, of Magdalen Hall, Oxford, takes that of the English language and literature. On each of these appointments we have a few observations to make. First, Dr. M'CAUL is, as everybody in the metropolis knows, an excellent Hebraist, and his influence in the chair of Hebrew was to raise the character of the college and to attract students. As a divine he is only known as a popular preacher, whose opinions are rather pronounced on the Evangelical side. Thus, then, there is as great a difference as it was well possible to secure between him and the late Professor. Will so marked, not to say violent a contrast, act well for the college? It may be so, but we confess to some doubt. The other appointment may very likely be a wise one. No doubt Dr. DASENT is well recommended; and in such a chair as that so recently occupied by Professor MAURICE, it is really necessary to have a well-known as well as sufficiently qualified man. If we ask what has Dr. DASENT done that confidence should be reposed in him to that extent; and observe how many eminent writers are there, against whose orthodoxy there is not even the whisper of a suspicion, and who are really and thoroughly versed in the language and literature of this country—we may be told that Dr. DASENT is one of the managers of the *Times*: proof, no doubt, of ability and practice too. The late Professor was no great master of language, unless TALLEYRAND's view of the matter be the true one, that language was given us for the purpose of concealing our ideas; and for that very reason we ought to have now one of acknowledged ability and learning.

Two disputes have been amusing the town lately. To one it appears we ought to be thankful, as it has produced a corrected edition of Mr. MACAULAY'S *Speeches*. A short time ago Mr. VIZETELLY took the liberty, certainly a great one, of publishing Mr. MACAULAY'S *Speeches*—he took them from *Hansard*, supposing, it would seem, that all within the covers of that parliamentary register must be common property. Some obvious errors he corrected, and others as obvious he left unaltered—thus, for instance, Mr. MACAULAY is made to say something about the *Pandects*, instead of the *Pundits*, of Benares, and to commit various other solecisms of a similar nature. Annoyed by this, the member for Edinburgh has published his own orations, not, however, as they were delivered, but as he would now desire that they should have been delivered. Two literary questions are thus opened up of no slight moment—one is, how far any "extraneous person," as Mr. THOMAS CARLYLE phrases it, may publish and make property of the speeches of statesmen and orators without their consent; and the other is, whether men whose words have become history ought subsequently to alter those words? Lord CAMPBELL has, in his own case, decided otherwise; for, in the republication of his speeches, he preserved, deliberately, and on the principle here alluded to, passages equally objectionable in taste and feeling, and which, no doubt, he would gladly have cancelled, had it been at all permissible.

The other little dispute is between two ladies, who are happily advocates in general of all peaceful and kindly feelings—Mrs. HOWITT and Miss BREMER. As the case stands at present, the following account will embody its features. When the Swedish lady had completed her *Homes of the New World*, she sent a copy of the MS. for translation to Mrs. HOWITT; and, on the appearance of the work in an English dress, she found various expressions, tending, as she considered, to give pain to individuals, and which she had requested might be expunged. Instead of making this statement, however, in the first place to Mrs. HOWITT, Miss BREMER thought fit to do so in a letter to a newspaper—a proceeding which seems much to have pained the English lady, and rendered necessary a public reply on her part, in which she emphatically denies that any such instructions had been given, or such compact made, as Miss BREMER states. Probably the mistake has originated in Miss BREMER herself, who, fully intending to request the omission of certain passages, imagined that she had done so. Since writing this, we have had an account of the matter less favourable to Miss BREMER,—viz., that, finding offence had been given in America by the personalities referred to, she has, without any warrant

from fact, charged them upon Mrs. HOWITT. We note that the *Athenæum*, in publishing Miss BREMER'S "Card," has announced its intention not to admit of any reply. Curious literary justice, this!

So Mr. BENTLEY'S plan of half-guinea novels in three volumes has come to a conclusion. We always thought that it would fail; because the price was too high still to reach the general reader, and too low to make the circulating library connection alone a profitable one. Works produced, as Mr. BENTLEY likes to produce them, with fine paper, beautiful type, and elegant exterior, must be paid for. We could tell him the experience of another publisher who brought out novels at the nominal price of 1*l.* 11*s.* 6*d.* for three volumes; but in reality sold them to circulating libraries for half-a-guinea. The books were printed with poor type, on poor paper, and in every respect in a cheap and nasty way; and they had a considerable circulation: for a great number of circulating libraries entered into an engagement to take in all that came from that press at that price. Moreover the authors were paid—nothing—and yet it did not answer. Mr. BENTLEY should have tried *shilling* volumes. Mr. SHAW, of Southampton-street, is about to make an experiment of this kind, and most heartily do we wish it success. His series will not, however, be one of novels. He proposes to call it *Shaw's Family Library*. It will consist of valuable works—original and selected—each volume to contain about 300 pages of good type, and on good paper, and the price is to be one shilling! We observe several libraries or series are about to issue—one, under the auspices of Mr. TALLANT, is to commence with the worthy but dimly prosy *ROLLIN*—and his most prosy book too, the *Ancient History*. On CLARENDON and BURNETT we have something to say. Mr. TALLANT cannot reprint true editions of these authors; because the copyright of much newly-discovered matter, and which adds greatly to the value of the works, is the property of the University of Oxford. But we are decidedly of opinion, as the University is never likely to print cheap editions, and yet the public ought not to be deprived of access to such books, that it would be perfectly allowable to supply the information required, and to place it in the form of notes—referring those who wish the *ipsissima verba* to the Oxford editions. This course would not injure the more expensive editions, and would yet prevent the public from being misled. Messrs. CLARK, of Edinburgh, are continuing their supply of good translations of good foreign theology, especially German. Their new series will, doubtless, be of the same valuable character as those which preceded it. Generally speaking, all that is known in this country of SCHLEIERMACHER and THOLUCK, and a host of others, is due to these enterprising publishers.

Hanover and Hamburg have now come within the circle of international copyright, and in both cases it is provided that the author of a book properly registered may reserve to himself the right of translating it, coupled with this salutary proviso, that the translation shall appear within one year of the registration of the original work. It is needless to say that this right of translation regards only those lands between which the copyright arrangement exists, and in which the work itself is registered. Moreover, it must be announced on the title-page that the author *does* so reserve to himself the right.

In the matter of pensions, we are glad to see that one has been awarded to the widow of JAMES HOGG, one of the most worthy poets of modern times. It is true that it is but 50*l.* per annum, and the Ettrick Shepherd has been dead now many years. We do not call it justice; it is too poor, too scanty, and too tardy to merit such a name; but still it is something. Another satisfactory fact of the same kind is the awarding a pension of 100*l.* per annum to Mr. A. A. WATTS, to whom, as well as to his amiable and accomplished wife, periodical literature in this country owes a great debt. What is this gentleman's name? It is generally imagined to be ALARIC ATTILA WATTS; but we have heard that there is no surer way of offending him than to call him so. Some time ago, we saw in one of the Messrs. CHAMBERS'S publications, a statement that the "somewhat singular name of Mr. JAMES, the novelist, was GEORGE PRINCE REGENT JAMES!" As the same publication informed the world that the Rev. HENRY CHRISTMAS was one of the leaders of the *Tractarians*! in London, perhaps we may be excused for confessing ignorance on some points, and on Mr. WATTS'S name among others. Whatever his name, the pension is rightly awarded. Another pension has been bestowed, very rightly, on the family of the late Mr. JAMES SIMPSON; this has been done in recognition of his zealous and untiring services to the cause of national education, and generally of every philanthropic movement.

When Captain WARNER'S death was announced—an event on which we made some comments—a gentleman, professing to be the nearest, if not only relation, of the Captain, took upon him to deny, in the columns of the *Times*, not only the fact of his death, but also the fact that he had a wife and family: with singular boldness declaring that the death, the widow, and the orphans, were all equally mythic. It now seems that there is another Captain WARNER, who is not dead, not married, and not endowed with seven children, but is still living in single blessedness, to rejoice in the care taken of his name by his nearest if

not only relative. But, alas for Captain WARNER of the Long Range! he is, as M. TONSON pathetically has it, very dead indeed; and something ought to be done for his widow and seven orphan children.

It is pleasant to see that JAMES MONTGOMERY, the veteran poet, who has just completed his 83rd year, has not yet renounced the pen. A volume of miscellanies is about to appear under his editorship.

At Cambridge Prince ALBERT'S Medal for English Poetry will be awarded this year to the author of a poem on China—a fact with which one of our wittiest contemporaries makes very merry, suggesting that the poet should conclude with a description how the ARCHBISHOP of CANTERBURY pulled off his boots and set sail for Hong Kong; walked barefoot through the country; converted all the people; burned all the joss-houses, and made a bonfire of all the idols; winding-up with a grand scene, in which everybody enters the church, reverentially leaving their tails at the door!

Syriac literature is looking up. The Rev. Dr. BURGESS, one of the most profound Syriac scholars in Europe, and who has published and is still publishing interesting works connected with that language, has become the editor of the *Quarterly Journal of Sacred Literature*, and has just been elected a Member of the Royal Society of Literature.

Our Friend is the title of a new monthly periodical to be brought out by Mr. SHAW; it is to be of mixed character, partly religious and partly secular. Report gives the management of it to Mr. JOHN GEORGE M'WALTER, already favourably known both as an author and an editor. A cheap magazine of this kind is still a desideratum, and if *Our Friend* comes up to the required degree of excellence there can be no doubt of its success. Dr. ARNOLD used to say that he never had any difficulty in getting good religious articles, but what he wanted was articles of general interest treated in a religious way; and this want is as much felt as ever. Above all things, let them avoid religious commonplace.

The proposed monument to JENNER is likely soon to be carried into execution; a subscription has been received from PRINCE ALBERT of 25*l.*, and another from LOUIS NAPOLEON to the same amount. WALTER SAVAGE LANDOR has made some complimentary remarks on the donation of the latter, observing that it was as much as he could be expected to spare from the decoration of his capital and the defence of Europe; his observations on the former gift we shall only allude to as being more pungent than flattering.

The great meeting at Birmingham passed off well, and will have great effect. One feature was prominently brought out by Lord SHAFTESBURY; not, indeed, a new one, but only new to the world of spectators. He recognises vice and crime as furnishing ostensible callings—speaks of thieving as a profession—and talks to its professors as an amateur would to a painter or a sculptor—the consequence is, that the whole anatomy of crime is laid open, and the measures to be applied may be applied directly, and not indirectly. We do not treat theft under the pretence of treating poverty and ignorance; and yet we find how dirt, and ignorance, and squalid want, and brutal violence and prostitution, and robbery and imposture, are all parts of a great diabolical system, whose chief seat is in the close, undrained, unventilated, alleys of our great towns, and whose potent adversaries are the well-made sewer and the lime-brush, and the free current of air, and the ample supply of water, as much as the City-missionary, the Scripture-reader, and the ragged-schoolmaster, and far more than the policeman with his truncheon, and the turnkey with his bolts. Lord SHAFTESBURY observed, that he had once presided at a meeting of more than three hundred men, all professed thieves, and of whom it was an understood thing that they all would be engaged in robbery an hour after he had left them. They laid before him their wants as well as their occupation. He exerted himself, with others, to obtain them honest employment, and all but about twenty are now reclaimed. If success like this can be obtained with men hardened in iniquity, surely less need not be hoped for boys.

This reminds us of Lord ASHBURTON'S plan of teaching simple things, the "why and because of ordinary life." He has proposed prizes for both teachers and taught, and we may reasonably hope for some beneficial effects to follow from the strong and manly common-sense which distinguishes both his address and his plan for prizes. Every one must be sensible of the great want among the poor of this common knowledge; how much actual indolence is caused by the want of not knowing how to expend a little activity to advantage. Indeed, while the effect is patent to all, there have been a variety of theories to account for it. The poor never do anything so well as those who have been gently nurtured, and, to use our common phrase, "well bred,"—a gentleman with a small amount of practice will beat any artisan at his own work; and this gives some point to the opinion that after a few generations of neglect, ignorance, and privation, the race becomes deteriorated, the intellect becomes less expansive, and the perceptions less acute. On the other hand, we see in our manufacturing towns, and in all great cities, a class whose intellects are sharpened at the expense both of their moral and physical constitution. At all events,

Lord ASHBURTON's move is one in the right direction.

Sir E. B. LYTTON has become the President of the Associated Societies of the Scottish Universities—so say all the papers; and no doubt, as an article of news, it is not without interest to members of the Scottish Universities and the admirers of the philosophic baronet—but we wish somebody had said what these societies are, and what they are associated for, and why our aristocratic novelist is to be their chairman. We observe in the "Quarterly Journal of Facts and Progress," which is to be a feature in the new series of the *Church of England Quarterly Review*, a suggestion that all our chartered societies should be incorporated into one, a sort of English Institute, and that this institute should have the power of returning a certain number of members to Parliament. It seems the writer's idea that all the clergy, all recognised dissenting ministers, all members of the Colleges of Surgeons and Physicians, all licentiates of the Apothecaries' Company, all solicitors, barristers, proctors, special pleaders and conveyancers, all persons having a degree from any University, certificated schoolmasters, and members of learned societies, should have a vote as such, and be at liberty to transmit their proxy by letter. The plan deserves some consideration, but it is certainly not likely to be adopted, at least at present. Now, can the body over which Sir E. B. LYTTON is to preside, have any such designs with regard to Scotland and its Universities?

The East India Company have ordered forty copies of Mr. GOULD's superb book, *The Birds of Asia*; and have also—at least one of their directors has—conferred the appointment of assistant-surgeon in the Bombay army on the son of the distinguished naturalist. The gentleman in question, Dr. HENRY GOULD, is himself a man of scientific attainments, and the fact of his appointment is creditable to all parties—to himself, to his father, and to Colonel SYKES; but when we find so much made of a very simple, though very graceful act of justice, we are tempted to ask—Is, then, science, both acquired and hereditary, rather a disadvantage to a man, that we are called upon to admire the putting Dr. HENRY GOULD into the position of an assistant-surgeon!

A society has been established not very long since, which claims at our hand much praise—it is a move in a new direction, and calculated, as we think, to do much good. It is entitled *The Neophyte Writers' Society*, and its object is to promote literary tastes and improve literary capacities among young men. The plan is an original one: it divides its members into sections all over the country, and requires from each an essay on some appointed subject once in two months. These essays are then circulated through all the sections in MS., and blank leaves are left for the insertion of critical remarks. The constitution provides for an annual meeting, fines the negligent and the dilatory, and orders prizes to be awarded to the most meritorious members. This plan seems calculated to promote the habit of correct composition, one of the most valuable which a young man entering life can possess: and we venture to suggest two or three steps which might, we think, be improvements. First, there is something ostentatious in designating the members *fellows*, and the heads of sections *rectors*: this is, however, a mere matter of taste. Secondly, we should advise the associating a few men of decidedly high literary mark and standing. The members might thus obtain the benefit of more experienced criticism, and not unfrequently a valuable introduction to a wider field of literature might be gained. We observe that all essays and critiques are to be preserved, and are to be accessible to all members; and each member is to keep a book in which to register the time of receipt, and (in his opinion), the comparative merit of essays sent to him.

NIGHT AND THE SOUL.

BY J. STANYAN BIGG.

(Continued from p. 616.)

In compliance with the Author's request, we purpose printing a few characteristic passages, in order to give a general idea of some of the leading features of the poem, instead of publishing the work entire. We begin with—

Thought-Raptures, from Scene III.

ALEXIS AND FERDINAND.

ALEXIS.

O Thought! what art thou but a fluttering leaf
Shed from the garden of eternity;
The robe in which the soul invests herself
To join the countless myriads of the skies;
The very air they breathe in heaven; the gleam
That lights it up, and makes it what it is;
The glow that trembles on its pinnales;
The luscious bloom that flushes o'er its fruits;
The odour of its flowers, and very soul
Of all the music of its million harps;
The dancing glory of its angels' eyes;
The brightness of its crowns, and starry glow
Of all its tunings; the centre of its bliss,
For ever radiating like a sun;
The spirit-thrill that pulses through its halls,
Like sudden music vibrating through air;
The splendour playing on its downy wings;
The lustre of its sceptres, and the breeze
That shakes its golden harvest into light;
The diamond apex of the Infinite;

A ray of the great halo round God's head;
The consummation and the source of all,
In which all cluster and all constellate,
Grouping like glories round the purple west
When the great sun is low? And what are stars
But God's thoughts indurate—the burning words
That roll'd forth from His tongue, when His dread voice
Shook the dumb infinite from its silent dream?
And God's thoughts ever call unto man's soul
To rouse herself, and let her thoughts shake off
The torpor from their wings, and soar and sing
Up in the sunny azure of the heavens;
And when at length one rises from its rest,
Like the mail'd Barbarossa from his trance,
He smiles upon it, in whatever garb
It is array'd;—whether it stretches up
In grand cathedral-spires, whose gilded vanes,
Like glorious earth-tongues, lap the light of heaven;—
Or rounds itself into the perfect form
Of marble heroes, looking a reproof
On their creators for not gifting them
With one spark of that element divine
Whose words they are;—or paints itself like light
Upon the retina in breathing hues.
And groups of loveliness on speaking canvass;—
Or wreathes itself in fourfold harmony,
Making the soul a sky of rainbows;—or
Sweeping vast circuits, ever stretching out
Broad-arm'd and all-embracing theories;—
Or harvesting its brightness, focal-wise,
All centring in the poet's gem-like words,
Fresh as the odour of young flowers, and bright
As new stars trembling in the hand of God:—
In all its grand disguises, He beholds,
And blesses His fair child; for Thought is one,
As souls are in their essence, and it works
By kindred laws and processes in all—
Whether it flames within Thy mind, O God,
And publishes itself in spheres of light,
In worlds of spirits, effluences of Thee,
And shows its mighty convoluted throes
In embryotic suns and nebulae;—
Or glimmers dimly in the humble mind
Of one of Thy earth's children, whose grand wish
And festival ambition is to bow
To thee; and whose most lofty thought is but
As the upturning of an eye in prayer,—
Still are they one in nature:—the great thought
That ray'd out into constellated worlds,
And the weak thought that went up in a sigh;
The grand and lofty thought that, lover-like,
Hung a new star-string on the neck of heaven,
And the poor lowly one, that, bee-like, brought
The honey of a pious wish to Thee!
And this is one drop of that luminous flood,
One note from a light string of the great harp,
One leaf in all the universal wreath,
One gem upon the costly floor of heaven,
One atom of the substance of all worlds,
One gleam among the splendours of Thy throne!
And to Thy present eye one human thought
Interprets all the rest—the dynasties
Of mightiest intellect, or martial power,
The Pharaohs and the Cæsars, and the times
Of Persian splendour and of Grecian might.
One human thought, invested in an act,
Lays bare the heart of all humanity,
And holds up, globe-like, in miniature
All that the soul of man hath yet achieved,
Its "Paradises Lost," its glorious "Hilads,"
Its "Hamlets," and "Othellos," and its dreams
Rising in towering pyramids and fanes
To show that Earth hath raptures heavenward;
And, like the touch'd lips of a hoary saint,
Utters dim prophecies of after-worlds,
Making sweet music to the ear of God,
Like Memnon's statue thrilling at the sun;
And as the New-year opening into life
Is all-related to the Ages, so
Are man's works unto Thine, Almighty God;
And as the Ages to Eternity
So are all works to Thee, Great Source of all!
And were all nature void, one human thought
Self-utter'd and evolved in act, left like
A white bone on the brink of the abyss
As the sole relic of what once had been,
Thou,—who perceivest at a glance, the All
In One, who seest all relationships,
In whom all issues meet concentrically,—
Couldst, from this puny fragment of Thy works,
Recall, and rearrange, and reconstruct
The mighty Mammoth skeleton of things,
And fold it once more in its spotted skin,
And bid the Bright Beast live! Couldst—from this one
Poor little earthing, wither'd like a flower
Placed as a record by a death-struck hand
Between the leaves of the great Book of Doom,—
Relume the dark, reparadise all heaven,
Until the heaving Infinite once more
Broke into light, and budded forth in stars!

FERDINAND.

Thought is the prophet of eternity,
And God hath written on its orb'd brow
"Deathless for ever!" Oh, it cannot die!
It is the soul's bright essence and its source,
And action is the complement of thought,—
Thought crystallised and held up to the view:
Thought is the sap of life, and act the fruit.

ALEXIS.

All acts, before they were such, were first thoughts;
And as they flash out from the hand they go
To spirit-land again, and are thoughts there:—
First thought, then act, and shortly thought again,
And thus the truth republishes itself.

FERDINAND.

Acts are the fingers that shape out man's doom,
The cunning instruments with which he weaves
The tissue of the soul's robes both for time
And for eternity.

ALEXIS.

And every act
Is deathless as the mind from which it sprang.
We do but strike the keys here, while the sound,
The unsubstantial and ethereal essence,
The jarring discord, or the harmony,
Rolls and reverberates for evermore
Through the dread chambers of eternity.

FERDINAND.

Ah! thou art all for thought. The universe
To thee is but a thought worked out in pictures.

ALEXIS.

It is. And is it not such? What are suns,
Systems, and worlds, but mighty thoughts of God,
All waiting to become the thoughts of men?
Have we already not appropriated
Wide fields of the grand empire of all things?
Where is the rainbow that has never spann'd
An arc of some man's mind? Where is the cloud
That has not enter'd in the dreams of some—
The flower that never hath been hallow'd to
One human heart? Where is the landscape, which,
Like a dumb man, hath never utter'd ought,—
The atom, or the season, or the hour
That hath not gone into the soul of man,
And come out thence a thought? And that—out there—
Out at that window—yonder infinite
Hushing around us now, with all its stars,—
Say, what are they and it but images,
Ideas made objective, and held out
Night after night between the outstretch'd arms
Of God, to mirror forth His thoughts to man,
And show the recreant how, and what, to think?
And when the soul shall recognise in all
That which each typifies,—when every cloud
Shall be a bright-brow'd messenger of God,
And every breeze shall utter forth His name,
And every star shall write it over heaven,
And every flower shall breathe it ere it dies,
And every wave shall say it to itself,
And every storm in thunder-transport shout
High o'er the heads of all, His majesty,—
When to the soul of man all circumstance,
All swift involvement of events, shall be
But as the shadow of His mighty hand,
And as the title-page of His great book,
Bearing in capitals the author's name,—
When its own thoughts shall all be good and pure,
All holy, and all beautiful, and grand,
And claim a sisterhood and kinship with
The flowers that nestle on the heart of earth,
And those that golden the blue soul of heaven,
And each, like them, shall faintly say
In tearful ecstasy "O God! O God!"
Then shall the universe dissolve like wax,
Its mission and its purpose ended, and
Man's thoughts shall be like God's thoughts—fall of
Him—
And all the veils of matter shall be rent,
And He shine out in naked majesty,—
He—God—the Only One—sun-typed, star-typed,
But typified no longer, now that all
Mere representatives are understood,
And fathom'd, and have answer'd their bright end;—
He the sole sun, sole star,—He all in all;—
The universal One—all great—all good—
He, the omniscient, omnipresent God,
To whom be praise and honour evermore,
Amen!

FERDINAND.

Amen! and if I understand
Thee rightly, thou wouldst say that all things here—
The earth, the moon, the stars, the universe,
And all that they contain, with all their laws,
Are but the representatives of God;
Are nothing more than mirrors of His might,
His ministers to each and all; and that
When the soul sees in them their aim and end,—
Sees, underneath the veil of things, the God,
Whose drapery they are, and utterance,—
Sees that they preach Him in their laws and forms,
And are but as the glances of the eye,
Revealing all the wealth of thought within,—
And when the soul in turn, inform'd by these,
Becomes the manifestor of his rays,
And moonlike, is a reflex of His light,—
Then shall the age of types and shadows cease,
The great Mosaic Dispensation end;
And the wide universe, with all its worlds—
Which hitherto was as a floating flim
Upon the piercing splendour of the sun—
Shall melt into His smile, and disappear
Amid his glad "well done" and welcomings;
And man with man, and soul with soul shall join
In a bright chain of everlasting love
Around His Great White Throne for evermore!
Is this thy thought, Alexis?

THE VAGARIES OF SCIENCE.—At a late jury trial regarding the Boghead or Torbanehill coal, various scientific men were adduced as witnesses to prove the mineral not to be coal. These gentlemen, however, arrived at totally different conclusions as to what the mineral really was. One or more of them pronounced it bitumen, "actual bitumen," and not coal. Some of them pronounced it not to be bitumen; but also not coal. As many more pronounced it shale, "the most highly inflammable shale ever seen;" while other scientific men on the same side as confidently pronounced it not to be shale. Some of them could name the mineral; others could not. One, more knowing than the rest, could actually have formed or made it if he had had sufficient pressure, just as Archimedes could have removed the earth if he had had a place beyond it on which to plant his levers. Curiously enough, the conclusion that it is coal is now demonstrated in a manner which the most sceptical will scarcely dispute. At a distance of about a mile and a quarter from Torbanehill, the same bed of coal has, since the trial, been found; and there it proves to be neither more nor less than a coarse household coal, still, however, retaining the chief characteristic of the mineral found at Torbanehill. Our readers will scarcely fail to call to mind a similar instance in which antiquarian zeal built up Pretorium on equally unstable grounds, which was overthrown by the exclamation of a shrewd gaberlunzie,—"Pretorium here, Pretorium there; I mind the big-ging o't."—*North British Mail.*

ENGLISH LITERATURE.

SCIENCE.

Phrenology, Psychology, and Pneumatology; or, the Importance of Training the Whole Being. By an INTROVISER. London: John Chapman.

THIS is a very pretty little book. It is not very deep, nor very methodical; but it is written in an admirable spirit of candid humility and earnestness. Besides, it is a first essay, and, as such, does not profess much; but it fulfils all it does profess, and gives ample promise of future and higher things. We welcome cordially this young aspirant to scientific fame. We know not who he is; but the warm heart and untarnished enthusiasm of youth speak in every sentence of these brief pages. We wish they had been more and longer; but, few and short as they are, there is poetry in their prose, and genius in their analogies.

Poetry and genius! they are much everywhere, even in the positive sciences. How much more so must they be where, as here, the latter rest on them as the very substratum of their existence. This young author has been evidently deeply bitten by the fashionable science of the day; and, while we confess a strong secret sympathy with him, we are inclined to suspect that his imagination has outstripped his experience. He claims the power of introvision; but gives us no statistics of its operation. But mesmerism and clairvoyance are still mysteries too profound and too darkly understood for us to receive any doctrinal views of them, unless supported by attested examples. Jury-like, we will well and truly try the issue joined, and a true verdict give according to the evidence. But, *pedelentim*: let the case opened be borne out by the facts. When men like Dr. Gregory come forward in person, and state, on their own knowledge and unquestionable honour, example after example, to prove that there is a super-sensuous world, to which we can gain at least partial access, even "while this muddy vesture of decay doth grossly hedge us in,"—we might as well burn Galileo for asserting the earth moves round the sun, as refuse our grave and impartial attention to the marvellous data. But our graceful theorist here assumes them all, without even a reference to standard authorities, or details of his own experiments. This is not right, nor fair. Who cares for a legal text-book, unless he finds every sentence confirmed by cases in the margin or foot-note? We want whole Blue Books of facts still, before clairvoyance can claim even a low place among the inductive sciences. Our author gives us none; and yet his book treats principally of it. Are we not right in supposing him to be young?

Let us therefore state shortly his theory. And, first of all, let us do him the mere justice to say, that it has every claim to our respect which a deep and unfeigned spirit of Christianity can give it. Its philosophy is positive; but it is the positivism of the Arnold, not of the Comte school. It asserts the triple nature of man as an essence compounded of Body, Mind, and Soul, of which Soul forms the inmost, Mind the intermediate, and Body the outer circle. If the sight of the clairvoyant is to be trusted, the intermediate spiritual nature is as visible to him in the lucid state as our physical nature is to us in our ordinary state. Death throws off merely the outer covering, and unites more intimately the remaining duality. Again, this triple nature is compared ingeniously "to the steam-engine: the brain being the engine; the psychical" (clearly a misnomer for spiritual or intellectual) "fluid the steam; and the soul the fire by which the whole is made to work." But this hypothesis of amalgamated but distinct natures is a little at variance with the very old physical notion which is here seriously reproduced—that humanity may be reformed, and crime repressed by the due excitement or compression of the phrenological organs. Mr. Midshipman Easy's father made a sad mistake here; and we confess an alarmed hope that the time is still far distant before our Old Bailey system will be regulated on these principles.

The other leading idea of the book is that of the influences which Dr. Gregory, after the Germans, calls Odylic. According to this view, sympathies are not a sentiment merely, but an universal and ever-present reality, by which each nature affects analogously its correlative. Through clairvoyance we are told much of the spiritual world becomes as clear to us as this material world.

Apparet domus intus, et atria longa patebant.

It is the last revelation by which God vouchsafes to confound materialism and confirm Christianity. This is bold fancy: let the coming years say how far it is sound. We know too much for disbelief; too little for belief. Give us more facts, we say—more accessible and better-attested evidence. Then only shall we know whether to hail these rumours of strange experiences as the first advent of a new and unparalleled era in science; or to explode them as the most impudent imposture of modern delusion and charlatanism. Until then phrenology

and clairvoyance must still remain the interesting and controverted topics of the lecture-room. If the doctrine be of men, it will assuredly come to nought soon enough. But, if from a vague surmise and unembodied dogma it is to stand forth clothed as a practical truth, and become, as this writer wishes to see it, the universal basis of a new triune education of humanity, let it pass calmly and resolutely through its transition state of discredit and doubt, and bear it as a strengthening and purifying martyrdom.

THE second volume of Mr. HIGHLEY's promising *Library of Science and Art* is devoted to the subject of Botany, which is popularly treated in the form of letters to a friend by Dr. F. Unger, and translated very neatly by Dr. B. Paul. It is illustrated with many beautiful woodcuts. Those who have a wish to learn something of botany could not better obtain an insight into it than through these pages.

CLASSICS.

The Works of Quintus Horatius Flaccus. With a Biographical Memoir. By the Rev. HENRY THOMPSON, M.A. London: Griffin and Co.

THE characteristic of this volume is its illustrations. The text is carefully edited, and it is printed in a very bold and handsome type on excellent paper. But that which especially recommends it to the notice of the public is the abundance of engravings, with which almost every page is adorned, and which serve the double purpose of pleasing the eye and illustrating the text—for these, for the most part, consist of drawings from the antique, and views of places named, from which the reader is enabled to obtain a far more accurate acquaintance with the world that Horace sung, than he could glean from the most laborious notes which the dullest and dreariest commentator could have accumulated. It is unnecessary to describe more fully the subjects of these illustrations—the work must be seen to be properly appreciated; but it is one which every lover of the poet will place upon his bookshelf.

HISTORY.

The Rise and Progress of the English Constitution. By E. S. CREASY, M.A. London: Bentley.

Civil Liberty and Self-Government. By FRANCIS LIEBER, LL.D. London: Bentley.

SUCH are the titles of two important and valuable books which lie before us. They treat, as it may be supposed, of the same subjects, but in very different ways. They discuss the same principles and work towards the same results. They advocate the same moral; they denounce the same sins. Where facts are indispensable to feed theories, they draw from the same sources—they read in the same Statute book. They move in all brotherly harmony over the same ground—they exchange brotherly salutes; but their different modes of travelling strike us from the beginning. For the first treads on a palpable firmament, and the practical mind refuses to withdraw the steadfast foot from it. The other floats overhead in a transcendental region of air, sailing on in a daring, rapid, but altogether perilous flight. Sometimes we quite lose sight of him—we fear for him the fate of Icarus; and, except when the grandeur of his enterprise, and the dashing chivalry with which he manages it, rouse our sympathy and enthusiasm, we feel ourselves more secure and at home while plodding on with our terrestrial friend.

And yet the gentleman in the clouds is, or ought to be, our countryman, although we know him not. Dr. Lieber, we are informed in one of his notes (notes which, by the way, inform us, perhaps rather too much, of the author's personal value), is Professor of History, and of Political Philosophy and Economy, in the State College of South Carolina. Whether he is German, or merely of German extraction, we do not know. If we did, it might be interesting and useful to trace how far his temperament, which we take to be of a purely speculative cast, is the natural gift of his European parentage and country. Yet, if we are to believe him, it is not an exotic, but a fair sample of the indigenous produce of his adopted home. For "it seems to me," he says, "that while the English incline occasionally too much to the historical element, we" (*i. e.* the Americans), "in turn, incline occasionally too much towards abstraction." There is as much virtue,

we presume, in the qualifying force of an "occasionally" as there is in an "if;" but, if it merely means that we must allow the usual exceptions to its generality as a proposition, we accept it on these terms, and avail ourselves of it to state our opinion that it contains the whole solution of the singularly different language in which the English professor and the American professor express the same truths. The Englishman relies on his facts—the American on his principles. Or, to speak more correctly, the Englishman collects his facts, then analyses and extracts his principles from them—the Germanic American starts with those principles, and then uses, more sparingly, the same facts to support them. It is the old feud of thought and action—of analysis and synthesis. It is as well that it should be so: that we should have no doubt as to the accuracy of the result, when we see the same problem worked out to the same solution by means so totally different. As to the merits of the books, we have only to add that, in both cases, they are considerable. Of Professor Lieber we have said enough. Professor Creasy has already gained a reputation; and his present work entitles him richly to the name of a liberal, fair, and painstaking author. It lays little or no claim to originality; and, indeed, the large and obvious debt to Hallam and Guizot is frankly and justly acknowledged. But it has some novelty of treatment. For, besides giving us a more concise and accurate history of our constitution than we have yet had, it places its literal text before our eyes. Magna Charta, the Petition of Right, and the Bill of Rights, are presented to us in their entire and ungarbled sublimity. Here is the Act of Settlement, and here the Habeas Corpus Act—the explanation and confirmation of the immemorial right by which we breathe the air and speak the thoughts of freemen; which contains, in its crabbed and technical language, the ratification of a nobler institution than ever poet or philosopher dreamed of in an Utopian reverie. Let us now be permitted to state compendiously the striking tale which we have just heard from our Professors. It is old indeed—aye, as old as the hills, or the primeval German forests, whence it starts. But its freshness is perennial; for the life, of which it tells, is the soul, humanly speaking, of all that we think it worth living for. Teutonic life has already, once in the history of humanity, vitalised an extinct world. It would seem, from the course of events, that the time is not far distant when it must repeat the attempt. Let us see how the thing has been done, that we may know how to do it again.

When art and self-reliant intellect had done all that could be done for the precocious civilisation of the ancient world; and when the philosophers of that time began to anticipate, vaguely and sadly, that there was some radical defect somewhere which they could not see, far less supply; one of themselves—the second greatest historian of antiquity—turned his sickened and melancholy eye from the waning grandeur of the empire under which he lived, towards a mighty and perfectly barbarous nation which wandered nomadically through the boundless forests of the North. He wrote in a metropolis which has never been surpassed for its extent, population, and luxury. Art had realised all that æsthetic fancy could conceive. But he saw it: hope in nothing but the rapid advancement of decay. Yet he does not seem to have despaired of the world; and he was right. The brief chronicle which he has left us of the character and manners of those half-known barbarians, the blue-eyed and fair-haired children of the desert; the tale of their restless energy; their obstinate perseverance; and, strangest fact of all for a mind of the ancient east, their indomitable maintenance of individual independence—give us ample ground for supposing that the great writer had, at least, a presentiment of the new order of things which a few centuries were to bring forth.

In truth, it had been a perplexing world up to that time. Things indeed were only beginning—only the first stratum of civilisation had been deposited. But the strangest fact, as we have said, in the history of humanity at that day, was that nobody seemed to have got any notion of personal identity. We understand well enough now what an individual is. The phrase has be-

come so common that it is at present vulgar, and in some cases insulting. When we say man is free, we mean not a community—not a corporation, where the charter and the seal are everything, and the members, separately or even collectively, nothing; but we mean that every one—peer or plebeian—who walks this English soil has, personally and distinctly, certain indefeasible rights which neither peer nor plebeian dares to touch. It was not so once; it was not so when Greece promulgated, and Rome adopted that sublime but terrible doctrine, that the individual is nothing, and the State everything. It was held everywhere. It was the only creed which the otherwise universal scepticism could not shake. It crushed domestic life, and every vital affection. Athens had her *παλεις*; Sparta her *μεμεις*. The four letters, which flamed on every Roman banner, proclaimed the same principle. We might trace its genealogy much farther back, and find it apportioning cities and tracts of fertile country, and millions of wretched serfs, to supply the different parts of a Persian queen's dress; or guiding the car of Juggernaut. But modern history dates from the age of Pericles; and only antiquarian curiosity goes beyond it.

"The State is everything; and the Unit nothing!" Such was the chief practical lesson which human nature had been taught up to the age of Tacitus. When it began to doubt and repudiate it we do not know; but we do know that, at that time, the glorious savages of whom we have spoken were living lives which were regulated on totally opposite principles. They were our fathers: let us think of them reverentially as such. They were also men who loved and respected their wives—"giving honour to them as to the weaker vessel;" and this also naturally, and before they were told by a higher authority to do so. They made them their rational companions and consolation. Very different policy this from that of the then civilised world. Very different from their polished servitude at Athens and Rome. These German barbarians also seem to have had very strict notions of paternal duty; which their refined predecessors and contemporaries regarded, it must be owned, with much optional laxity. Thus furnished—physically and morally—the principle of aggregation encountered that of incorporation. The old and new world met at length in direct antagonism. On the one hand was a force which, deriving its existence from a false and unnatural analogy, treated distinct living agents as the lifeless members of—not a body, material or politic—but a mere metaphysical abstraction. On the other was a far stronger force, which, while it recognised fully the advantages of combined action, held it to be quite compatible with individual action; and that no object could be worthy of the one which did not ultimately increase the freedom of the other. The battle was fought,—would that we could say it had been won! But it is not yet over; and although it has been waging, with varying success, for fifteen hundred years, the sequel is still indefinitely remote.

Yet ground has been gained: vast empires have been formed, and all modern European civilisation has been more or less constituted according to the new philosophy. The end is not yet: in the mean time our generation and country may take pride and hope in the knowledge that, although only one tribe of the great Teutonic reformers has worked out the system practically—and the large majority seem to have relapsed to the very principle which it was their mission to destroy—yet that tribe is called Anglo-Saxon; and it comprises the two most powerful and thriving empires of the world. Its career has been a chequered one, its obstacles many and great. But it has fought and conquered them; and it has now had a century and a half of nearly unalloyed fruition. We are still far from perfect: even during the sunny period of our domestic happiness there have been misunderstandings, and almost convulsions. Twenty years since, we had a development, which was not far removed from a revolution. Even now we stand on the verge of a crisis, which looks more pacific, but which may not be, therefore, less dangerous. Only from the past can we judge of the future: we are too indissolubly intertwined and identified with the present to make it a criterion. It is obviously important—perhaps incalculably so—that every Englishman who is expecting the new constitution of 1854, and who regards it, constitutionally, as a measure which is to be one of remedial and supplementary expansion—not of Continental

empiricism—should have clearly in his mind the incontrovertible principles, according to which, as a liege subject of her Majesty, he must take part in it. Even a literary journal may deviate, if it is deviating, on such an occasion, from its purely literary character; and remind its readers of historical truths, such as those which Professors Creasy and Lieber seek to recall to our memories.

Antigone's beautiful account of the origin of natural law is singularly applicable to our institutions.

οὐ γὰρ τοῦ νόου γινώσκουσιν, ἀλλ' αἰεὶ ποτε
ζῆ παύσα, κ' οὐδὲν οἶδεν ἔξ ὅτου 'φάνη.

"They are not the creatures of yesterday—they are the great legacies of Time; and no one knows their origin." France has had three radically new constitutions since 1830. How many she had between 1790 and that date, we have not the patience to reckon. Even the United States constitution—with its precise modern phraseology, and its didactic declaratory preamble after the fashion of the *Rambler*—dates only from 1787. But the English constitution!—the memory of man runs not to the contrary thereof. Yet there was a long, dark age of anarchy before Commons practically existed; when King and Lords made the latter their battledores, and the former their shuttlecock. The ethnology of our nation had previously had its own still more retarding element. Saxon trampled out Celt—Dane, Saxon—and Norman all. Yet, strangely enough, the complete victory of the last was exactly contemporaneous with his own extinction. All suddenly disappeared. The Norman was the last conqueror, but the Teuton was the final occupant. Neither Norman nor Anglo-Saxon existed in the middle of the thirteenth century, but in their place a great English nation. Thirty-five years earlier, the first great national demonstration of Lords and Commons had been made. People had long been talking vaguely and discontentedly of the good laws of Edward the Confessor. They knew that they had substantial and ample rights, but no one knew very well what they were. Fortunately, the folly of a weak tyrant hastened an explanation; and, for the first time, the English constitution assumed a written form in Magna Charta. But, let it be remembered, that this much talked-of and little understood act—like all our strictly constitutional acts—was declaratory, not statutory. Here, for the first time, the Teutonic principle of independent individual agency is laid down, as the very key-stone of the constitution. Here are those noble sentiments, and that shocking Latin, which Chatham said were worth all the classics. Here is the right by which we are masters in our own houses, and traverse the streets and country as we please, without being summarily walked off to Bow-street, or the Tower dungeons. For thus speaks King John's Parliament:—"Nullus liber homo capiatur vel imprisonetur . . . aut aliquo modo destratur. . . nisi per legale iudicium parium suorum vel per legem terre." "Let no freeman (and we are all freemen) "be taken up or imprisoned, or in any way disturbed, except by the legal judgment of his peers" (which, whatever it meant then, has long meant trial by jury) "or according to the law of the land." How the sturdy Teutonic spirit speaks out in this memorable sentence! Choice as is the language of Justinian's Institutes, they have nothing that can be compared with it as actual substance.

Free personal right of locomotion, according to the law of the land, has therefore, from the first, been the undoubted and unimpeachable privilege of every one of us. But who makes that law?—who enforces it? This, also, is declared, not enacted, in the same State memorandum. For it is said, substantially, that no taxes shall be levied "unless by the general Council of the Kingdom;" and that Council consisted, and consists, of King, Lords, and Commons, assembled in Parliament. The power of the purse is the power of the sword, and of everything else. And as the principle soon became recognised, that all money-bills were to originate in the Commons, and to be, in fact, granted by them alone, the *ultima ratio* of starving a tyrannical executive into submission has always belonged to the mass of the nation. With such a mighty engine ever ready for service, who would not be tempted to think that it must be the owner's own fault if it did not save him from every unconstitutional agency?

Yet, although these axioms, and a royal guarantee of speedy justice are laid down in Magna Charta, dark and sad centuries were still to pass

before they became living and universal functions of action. There was the law, it was true enough; but where and what were its ministers? It would be hardly saying too much at this time of day to state that every king who wore the English crown, from John to the second James, was more or less a traitor to the constitution and his own high trust, if the iniquity and sin were not infinitely lessened by the fact of the ignorance and clashing weaknesses of all classes. If kings forgot their duties, the people no less forgot their rights. Between both also came a turbulent and fiery feudal aristocracy, who laid about them at their will, and died—not for the emancipation of their serfs; not for the diffusion of truth and good, but to gain another manor, by supplanting a dynasty. These were the Hotspurs of the North; men of pith, and muscle, and boiling blood, whose occupation was gone if you deprived them of the tournament and battle. Now that they have long past into the land of shadows, they make a very picturesque group for the novelist; but when they had all fairly cut each other's throats in the Lancastrian civil wars, then it was apparent how they too had betrayed their trust, and what a frightful gap they had left in the constitution. The nobles were gone; the Commons had not learned their power. The contest had hitherto been between royalty and oligarchy. Even the higher Commons of the fifteenth century were little more than the obsequious appendages of the Warwicks, and Salisburys, and Norfolks, of the time. In those days, Sir John Paston, and his dependent, his younger brother John, exchange letters full of the great doings of Marquises and Dukes. We learn how my Lord of Warwick has come to town with a great retinue; and how his Grace of Somerset is intriguing for place. Forthwith also there comes a peremptory letter from my Lady Duchess of Norfolk, recommending—or rather commanding—the return of her man for a certain borough. Fine times these for him or her who wears a coronet; but ill for the lazar in his rags, and the unregarded thousands who are falling daily in such fields as Towton and Tewkesbury. At length there are no more peers to be killed; and, seemingly, not very many more peasants. The quiet of exhaustion follows, and with it such a century of despotism, as England has never felt before or since. Every constitutional landmark all but disappears. Taxes are levied by the right divine of kings; and when it is worth while to use duplicity, compulsory loans and benevolences will do as well. Courts of Star Chamber and High Commission, governed by arbitrary rules unknown to the common law, laugh at the great clauses of Magna Charta, and the lawful liberty of the subject. The Tudors of the sixteenth century did for England nearly all that Richelieu did for France in the seventeenth.

But the seed had long been sown, and it was now coming up. The grand old Saxon spirit had been sorely tried, but it had gained wisdom and strength from adversity. Its best institutions had become a dead letter, if indeed they had ever practically existed. But there was the letter still legible, and inestimably sacred for its antiquity. There was no new right to be asserted: only an old one to be revived and enforced. But there must be no mistake about it this time. It has been slurred over, and slighted, and sneered at, too often and too long. More explanations must be had, and they must be final. The Legislature and the Executive must come at length to a clear and right understanding as to their respective and relative duties. It has long been a mystic maxim of loyalty, that the King can do no wrong. But it begins to be seen now, for the first time, that kings are men: and, as men, in such exalted station, they can no longer be allowed the power of doing wrong. On the other hand, a new dynasty mounts the throne, resolved to carry to its utmost extent the doctrine of illimitable prerogative.

The practical issue, which was thus about to be tried, was whether Magna Charta should stand or fall: whether or not it had become obsolete and inoperative from disuse; and whether English kings were the absolute and irresponsible agents which Filmer declared them to be. The Commons at length felt their power, and were resolved to make it felt. Opposed to them was a king who, whatever may be thought of his policy at a later period, had long no hotter opponents than Wentworth, and Hyde, and Falkland. One of the last acts of Sir Edward Coke's long life, a life devoted exclusively to black-letter law, was to draw up

the Petition of Right, which—after reciting that taxes have been levied without the consent of Parliament; the King's subjects imprisoned without cause shown in the warrants of committal, except the King's special command; and civilians put to death by martial law—declares these proceedings to be contrary to the established constitution, and denounces their recurrence. To this second important state document, a royal assent was reluctantly given after an unkingly evasion.

The anarchy which followed has long past away, and has no practical bearing on our present institutions. The next great constitutional measure—the *Habeas Corpus Act*—was, as we have already said, only the technical expression of an existing right. Even the Bill of Rights, and the Act of Settlement, can hardly be said to have introduced any new element into our constitution, unless the Protestant succession be reckoned as such. The dispensing power and the standing armies denounced in the former had always been, the one expressly, and the other virtually, illegal. But one administrative change of the latter Act was so great, that it might almost be called an innovation on the constitution. The purity of justice was placed for ever beyond reproach, and even suspicion, by allowing the judges still to be appointed by the Crown, but only to be removable on the address of both Houses of Parliament.

Such then are the simple laws of our constitution. Such they are—such they always have been. Whatever difficulty may be found in tracing them in a series of Acts, the names of which are all more or less familiar to us, will be removed at once, if we regard the latter as being, what they really are, the reiterated enunciation of the same principles. It would be superfluous, and out of place here, to dwell on the value of representative institutions; or to insist on the reasonableness of the chief legislative power being vested in that large numerical majority which bears the chief expense of carrying on the Government. As little to the purpose would it be to search with Professor Lieber for a correct metaphysical definition of liberty. We believe that we have the thing in its purest state of concrete perfection. We leave its abstraction to any one's speculation. And now, although we have already gone so far, we may still perhaps be allowed a few words by way of allusion to the great impending change which is in every one's thoughts at this time.

As our constitution stands, we are all satisfied with its substance. Thoughtful men have long been convinced that it cannot be materially improved. What more can we want than personal security, freedom of thought, speech, and action, and the unrestricted power of dealing with our property as our own? All these we individually enjoy, as far as is consistent with the enjoyment of the same rights by our neighbour. Are we not likely to mar it by attempting to mend it? If the question be put as to matters of detail, the answer must be a ready and resolute negative. Any other would strike at the root of all social improvement, and tend to perpetuate manifest and manifold discrepancies and inequities.

But if any organic change should be proposed, which must necessarily, or probably, or even possibly, take power from the hands in which it now is, to place it in others where it has never yet been—if it should be taken from the people and given to a democracy—then, indeed, should we pause long, and think well before we grant a measure which must be irreparable for good or evil. Happily, we are not here left to the vagaries of speculation. We have an analogy, an example, a precedent before our eyes, if we think it desirable to follow it. It is now precisely seventy years since a great and flourishing nation—having our own blood, speaking our own language, and using the same laws and institutions—after being cruelly wronged, broke away from us, and began an independent career. They started with an undying hatred of that centralisation which is now universal on the European Continent, and the effects of which they had then felt, with all the intense and bitter antipathy of the Teutonic mind. True to their Anglo-Saxon genealogy, they ignored the fallacious plea of the despot—political unity; and they did not ignore their hereditary tastes for federal union and municipal self-government. Their task was easy. They had no new ideas to acquire—no fresh habits to learn—no novel institutions to form. They had only to expand and extend. They retained our laws, and, in some measure, our constitution. The local legislatures of the different states were miniatures of our own parliament,

or developments of our borough councils. Congress also copied our House of Lords and House of Commons: and most of the functions of English royalty were vested in a president, from whom, however, the veto was ingeniously withdrawn. But here the resemblance ended. A State without a Church; a Legislature which the executive cannot dissolve, appointed by universal suffrage, for which no property qualification is required; vote by ballot; and, in short, political equality of the most absolute kind—indicate at once a state of things for which we have no parallel at present in England. And what has been the result? If those who have seen and tried to study it impartially are to be trusted, it is almost the anarchy which, in the history of every other nation, has always preceded despotism. In this case it seems likely to continue, perhaps even to furnish the first precedent of anarchy being just compatible with national existence. But great men, like the late Mr. Justice Story, have left this life with the most gloomy forebodings for the future of their country; and educated men have long realised, in a more or less degree, the terrible despotism which the untaught many, when placed in power, have ever delighted to exercise with savage ferocity over the instructed few. Precisely the same state of things ruined Athens in a few generations. Will America escape?

The lesson to be learned for ourselves from these and similar facts appears to be obvious. If we wish to follow where America has led the way, any such measure as a 5*l.* franchise is pretty certain to bring us soon to the same point. Or, even if it did not, we should, in all common sense and justice, have to take other measures which speedily would. The same logic which establishes the 5*l.* franchise, might, in all fair sequence, be applied to the total abolition of the property qualification. We trust we are still far from either; but here we must stop. It is our province to criticise, not construct; and we take leave of this subject in all confident expectation that the great statesmen, to whom the country has delegated the delicate task of purifying and strengthening our constitution, will discharge their duty efficiently, without weakening its stamina, or tampering with its organisation.

Justin, Cornelius Nepos and Eutropius, literally Translated, with Notes, &c. By the Rev. JOHN SELBY WATSON, M.A. London: Bohn.

TROGUS POMPEIUS was a Roman, who wrote a history in forty-four books, to relate the origin and progress, decline and extinction, of the Macedonian monarchy; but he launched into so many digressions, as to make of it a sort of universal history. This was the work which Justin abridged. But who Justin was is not known. He has faithfully adhered to his original.

Cornelius Nepos is known to every schoolboy. He was a contemporary and personal friend of Cicero.

Of Eutropius nothing is positively known but his name and his book, save that he served under Julian, and attended him in his expedition to the East.

These are three minor historians, translated very carefully by Mr. Watson, in the new volume of Bohn's invaluable "Classical Library."

The History of the Decline and Fall of the Roman Empire. By EDWARD GIBBON, Esq. With various Notes. In 6 vols. Vol. I. London: Bohn.

ENTERPRISING Mr. Bohn has commenced a new series of library, designed, like the rest, to present the best books at the lowest prices. This is to be called the "British Classics," and is to comprise all the great works in our language which have taken their places permanently in our literature, by virtue of a title pronounced by posterity. Mr. Bohn commences with Gibbon, who is to be completed in six volumes, and the attractions do not consist merely in convenience of size, clearness of type, and general beauty of typography; but it is really a new edition, in which are gathered together the various explanatory notes that have been contributed from time to time by the most eminent commentators of Europe, as Guizot, Wenck, Schreiter, and Hugo; and illustrations from the most recent sources have been added by the editor, an English Churchman not named. It is by far the best edition of the great historian that has yet appeared, besides being much cheaper than any other.

The Ecclesiastical History of Socrates, surnamed Scholasticus, or the Advocate: comprising a History of the Church, in Seven Books. Translated from the Greek. London: Bohn.

This is not the Socrates, but a native of Constantinople, who was born somewhere about the year 380. He was by profession, a special pleader, and hence his cognomen of "Scholasticus," which was the general appellation given to advocates on their leaving the

schools of the rhetoricians to devote themselves to the duties of their profession. When he resigned his legal practice, he devoted his leisure to the compilation of the History of the Church, in seven books, from the year 309, when Eusebius ends, to the year 445. This history is remarkable for great judgment, and for accurate and laborious research; and the translation of it in Mr. Bohn's "Ecclesiastical Library" will be welcomed by all who feel an interest in the study of the early history of our church; and its price brings it within the reach of all such.

BIOGRAPHY.

The Autobiography of William Jerdan, M.R.S.L., Corresponding Member of the Real Academia de la Historia of Spain, &c. &c. With his Literary, Political, and Social Reminiscences and Correspondence during the last Fifty Years. Vol. IV. London: Hall, Virtue, and Co. 1853.

THIS is the last and most amusing volume of Mr. Jerdan's autobiography, containing, as it does, some interesting gossip about most of the literary notables of the present time, and that which immediately preceded it. The volume is dedicated to Sir E. B. Lytton, and is adorned by a portrait of that distinguished writer, who, if not absolutely the most popular novelist of the day, is, we think, destined to achieve a fame perhaps more permanent than that of any of his cotemporaries.

Some very curious peeps, too, it affords the uninitiated behind the publishing and editorial curtain. For instance, the following note to Mr. Orme, who inclosed it to Mr. Jerdan:

My dear Sir,—I am sorry to see unmanly remarks in the *Literary Gazette*, on works that I publish, so frequently occur; and, as no critic can always be wise, I have but little doubt that works which pass through my hands will, on the average, sell equally the same, whether noticed in a kind or wanton manner by that journal. Having considerable power in sending advertisements, I am under the necessity of stating, if such practices are continued, I must withhold sending any to the *Literary Gazette*, and, in thus expressing myself, I feel certain your feelings are with mine; and, believe me, yours very truly,

GEO. B. WHITTAKER.

Mr. Jerdan, of course, though he addressed a letter of remonstrance to Mr. Whittaker, refused to sacrifice the independence of his paper. In his reply to Mr. Orme he says:

I fancy Mr. Whittaker would have the *Gazette* conducted as his own weekly journals were, and, consequently to sell as many and last as long. . . . It is utterly impossible to produce a review which shall always be puffing; and every person of common sense must feel that individual pretensions, like those set up in our friend Whittaker's letter, must be contemned if we mean to cultivate an honest reputation with the general reader.

This is sound policy, no doubt; but Mr. Jerdan might have taken much higher ground. He might have said, "if we mean to act the part of honest men." It is a question which principle, irrespective of interest, ought always to be sufficient to decide.

We subjoin two curious statements regarding the pecuniary department of literature.

Bulwer, I believe, paid Mr. Bentley 750*l.* to recover a small portion of copyright which he wished, in order to possess an entire property in his works; and, nearly at the same time, Mr. Dickens took a like step to repurchase a share of the copyright of *Oliver Twist*, after it had launched *Bentley's Miscellany* prosperously on the popular tide, and gone through two or three profitable editions. The compensation was referred to Mr. John Forster and myself, and upon my table the sum of 2250*l.* was handed over to Mr. Bentley, and both parties perfectly satisfied. But was not "the trade" fortunate in so easily adding to handsome preceding emoluments the total of no less than 3000*l.*?

Our second extract is more surprising:

As an author and editor of *Heath's Annals* for some years, Lady Blessington received considerable sums. I have known her enjoy from her pen an amount somewhere midway between 2000*l.* and 3000*l.* per annum, and her title, as well as talents, had considerable influence in "ruling high prices," as they say in Mark-lane and other markets. To this, also, her well-arranged parties with a publisher now and then, to meet folks of a style unusual to men in business, contributed their attractions; and the same society was in reality of solid value towards the production of such publications as the *Annals*, the contents of which were provided by the editor almost entirely from the pens of private friends, instead of being dearly bought from the "Balaam" refuse of celebrated writers.

Times are assuredly changed, since a third or fourth-rate novelist, even with a "title," could "rule such prices" as these.

RELIGION.

THE theological student will find much valuable assistance in a work just published, under the title of *An Ecclesiastical Dictionary, explanatory of the History, Antiquities, Heresies, Sects, and Religious Denominations of the Christian Church*. By the Rev. JOHN FARRAR. (London: Mason.) The author is classical tutor in the Theological Seminary of the Wesleyan Methodist denomination at Richmond, and has taken considerable pains to make his work as perfect as it was possible for him to do within the limits of 560 pages. The articles it contains are exceedingly numerous. Indeed, we have not been once disappointed in our references to it on some even of the minutest points that occur to the reader of ecclesiastical history. "Within a reasonable compass," to use the writer's own words, "every variety of subject, collateral and correlative with Christian antiquities, is comprised. The work contains a general view of the organisation and worship of the Primitive Church—of the different classes into which Christians were divided—of the election, rank, privileges, and costume of the ministers and different ecclesiastical officers—of the psalmody, liturgies, creeds, and confessions—of sacraments and sacred seasons—of marriage and funeral rites—of churches and sacred places—of confirmation, ordination, and discipline," &c. &c. The information thus given is necessarily brief; but there is always something. Mr. Farrar, too, writes without any denominational bias. He is Protestant, but not Sectarian. The only thing that we can complain of is, that while upon important subjects, the articles are very meagre, he very seldom points out to the reader any sources of further information. We should have wished, for instance, that in such articles as "Jesuits" and "Jansenists" the writer had given references to some works of acknowledged authority, in which the history and tenets of those two great antagonistic bodies are more fully explained. Let it be understood, however, that we would not have the book overburdened with such references. They should be introduced only on important occasions; and with this suggestion to the author for the further improvement of his valuable work, when it reaches a second edition, we take leave to commend it heartily to our readers.

The Powers of the World to Come, and the Church's Stewardship, as invested with them. By GEORGE B. CHEEVER, D. D. (Glasgow: Collins)—is an earnest and impressive work upon the most solemn subject that can engage the attention of man—namely, the condition of the human soul after death. "The present work," says the writer, "has its origin in a course of lectures on the mighty phrase adopted as its title, in the solemn passage of God's word in Hebrews vi., 4, 5, 6—and have tasted the good word of God, and the powers of the world to come. It is, in fact, a practical survey of what is termed in some quarters the eschatology of the Scriptures; the realities which, according to Divine revelation, we are to meet beyond the grave. We are wholly dependent on Divine revelation for the least knowledge of them; and yet that revelation has so long rendered them familiar that they seem possessions of our intuitive experience, or gifts of our natural theology. Thousands walk beneath their light without thinking of them, and act by their light, without any acknowledgment of the source from whence it flows, as men walk beneath the stars without lifting up their faces to the heavens, and pursue their avocations by the conclusions of astronomy, without any study of the heavenly bodies." Few writers of the present day have ventured to handle this awful subject in any lengthened treatise. In the middle ages it was a favourite theme for popular preachers, and among our earliest printed books are to be found treatises "On the four last things," illustrated with wood engravings of the torments of hell and purgatory, fearful to behold even by us moderns—at the same time that they elicit an involuntary smile. The theology of those ages, however, was so much clouded by superstition, monkish legends so obscured the purity of the Gospel, that no thoroughly sound Scriptural view of the "world to come" could unfold itself to the understanding. With the Reformation things were much altered, and earnest men were not then wanting who spoke, as Paul did to Felix, "of righteousness, temperance, and judgment to come." Every age, however, requires its own preachers, and Dr. Cheever is one pre-eminently suited to our own. He seems to have fathomed the depths both of the belief and the unbelief of the present generation. We have known him before as an eloquent writer upon various subjects; but we cannot think that he has ever found one so exactly suited to the capacity of his genius as the present. It rouses attention, affects the heart as well as the understanding, and displays so many beauties, both of thought and diction, that we doubt not it will obtain what it well deserves—a wide circulation.

The opinion is strongly gaining ground in this country, that in the event of a revival of Convocation, a lay element might be safely introduced to take part in its counsels. Some even of our most altitudinarian clergy have given their assent to this proposal under certain restrictions. Not so, however, on the other side of the Tweed. There, where episcopacy flourishes least, it seems to be the policy of its advocates to make no compromise whatever of the preten-

sions of the clergy. An example of this is before us in a pamphlet, entitled *Arguments in favour of Lay Representation in Ecclesiastical Synods considered*. By the Rev. WILLIAM FARQUHAR, A.M. (Edinburgh: Grant and Son.) Mr. Farquhar combats the admission of the laity, by taking up the five principal arguments adduced in its favour, which he considers to be plausible enough, but quite insufficient to establish the claim set up on behalf of the laity. The argument on the ground of expediency he leaves out of the question, and, indeed, his tone altogether is most narrow and exclusive. This will be sufficiently apparent from the following brief extract, the only one that we can find room for:—"The distinction between clergy and laity is an ordinance of the Lord Jesus Christ himself, and is coeval with the institution of Christianity; and by this we mean nothing less than that the former are invested with an exclusive commission to make laws for, and govern the Church, just as they are invested with an exclusive commission to bind and to loose, to preach and administer the sacraments. . . . Passages might be quoted from Clement, Ignatius, and Cyprian, illustrative of the position that the government of the Church, and the power of legislating authoritatively for her, is vested in the clergy as distinct from the laity, and that the duties of the latter are affectionate compliance with the arrangements and regulations of those who are appointed to watch for their souls; but our limits forbid it."

The Evidence of Scripture against the Claims of the Roman Church. By the Rev. SANDERSON ROBINS, M.A. (London: Longmans)—is the first instalment of a "larger work, embracing the same subject under its ethical and historical aspects." This portion is, however, complete in itself, and is perhaps the most important, as containing the argument from Scripture against the Papal supremacy. The Church of Rome is obliged, however unwillingly, to refer her pretensions in the first instance to the authority of the Scriptures. There are three texts in the New Testament to which her advocates continually appeal; namely, Matt. xvi. 18, 19, "Thou art Peter, and upon this rock I will build my church, and I will give unto thee the keys of the kingdom of heaven;" Luke xxii. 32, "I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren;" and John xxi. 15, 16, 17, "Feed my lambs. Feed my sheep." These three are the only texts they can appeal to with any plausibility. "The huge edifice of power and prerogative," as Mr. Robins observes, "has no other foundation; and whether the question is about the appointment of bishops throughout Christendom, or ruling points of faith and discipline, or determining all ecclesiastical suits in the last appeal, or the visitation of dioceses by the Bishop of Rome as supreme ordinary, or the canonising of holy persons, or the calling and confirmation of councils, or the dispensing with oaths, or the excommunication and deposition of princes, these texts form the sole authority. They were adduced by the earliest opponents of Luther, and they are cited, without any addition, by the latest enemies of the Reformation." Mr. Robins then proceeds to examine what is the real import of these texts: because, although few, still, if they bear out the interpretation put upon them by Romanist controversialists, then Protestantism must fall to the ground, as being opposed to the Word of God. In a matter so weighty, however, one must not rely entirely upon his own unaided judgment, nor, indeed, upon that of modern Protestant theologians, however learned and respectable. He therefore appeals to the testimony of antiquity on the subject, and brings forward a long array of passages from the Early Fathers in opposition to the Romanist view of the question. The fact as to whether Peter was himself ever Bishop of Rome enters, almost of necessity, into the discussion. Our author is of opinion that he never was. He also shows incontestably that it was not until a comparatively recent period that the bishops of Rome arrogated to themselves a universal supremacy; and that even then their claims were not at once allowed—their usurpation having been as gradual as it was unscriptural and unjust. We agree with Mr. Robins that the importance of such an inquiry as the present can hardly be overrated. He has himself conducted it in a most masterly and scholarlike manner. His work is just such a text-book as we should wish to see in the hands of every Protestant, especially now that the emissaries of Rome are so active on every side. It will tend to build him up in his own enlightened faith, and at the same time place in his hands the means of refuting the cavils and objections of the enemy.

Miscellaneous Thoughts on Popery, Prelacy, and Presbyterianism; addressed to the Protestants of Scotland. By Sir GEORGE SINCLAIR, of Ulster, Bart. (Edinburgh: Johnstone and Hunter).—This work forms a sequel to a voluminous series of letters on the Popish controversy, recently published by Sir George Sinclair. The author having much material on the subject still unexhausted, has thought it advisable to throw it into the present form, for the benefit of the middle and working classes of his countrymen. It is well always to keep the minds of the masses awake to the enormous evils of Popery, which would tarry mankind, in the general, as a collection of unreasoning beings, fit only to receive with implicit faith what-

ever dogmas are imposed upon them by their priests, and to comply with all such forms and ceremonies as they choose to dictate. The writer before us makes wild havoc with all such pretensions. He anatomises the follies as well as the sins of the Papacy in a most masterly style, laying them both bare, and leaving them to the detestation and ridicule of his readers. The contrasts which he occasionally draws between the simple faith and worship of Protestants on the one hand—their love for the Bible, their reverence for the Sabbath, their orderly, peaceable lives, and their material prosperity; and of Roman Catholics on the other—their dogmas of transubstantiation, purgatory, papal supremacy, intercession of saints and angels, &c., as well as their incumbered ritual, together with the debased mental condition of the inhabitants of almost every Roman Catholic country—are infinitely in favour of the former, and are well calculated to deter free and enlightened men from being influenced by the palaver of Romish emissaries, however specious and clever. A great part of the present work consists of extracts, but these are well chosen; the topics are various; and the whole work will, we doubt not, prove one of great utility.

Another work of the same writer is also now lying before us. It is entitled, *Two Hundred Years of Popery in France from 1515 to 1715*. By Sir GEORGE SINCLAIR, Bart. (Edinburgh: Johnstone and Hunter).—This is an abridged historical compilation, "in which," says the writer (addressing himself to the Young Men's Protestant Associations in Scotland), "I have condensed such a mass of important details, as it might have cost you much labour and research to have obtained from original sources. You will hence learn what are the principles of Popery, as developed during two centuries, in a country where it had acquired an unlimited influence over the constituted authorities; and such, there can be little doubt, would be the maxims adopted, and the crimes renewed, by the adherents of that bloody and usurping superstition in every land, if it succeeded in securing the universal ascendancy, for which it is everywhere so fiercely contending." This work consists, even to a greater extent than the former, of a collection of extracts, which, however, are so judiciously linked together by some sentence or paragraph of the compiler, that the reader is scarcely more impeded in his progress through the volume than if it were a completely original work. The information it contains is both useful and curious, and it may be read with interest even by persons whose acquaintance with history is beyond the ordinary average.

VOYAGES AND TRAVELS.

Forest Life in Ceylon. By W. KNIGHTON, M.A., formerly Secretary to the Ceylon Branch of the Royal Asiatic Society. In 2 vols. London: Hurst and Blackett.

The Old Field Officer; or, the Military and Sporting Adventures of Major Worthington. Edited by J. H. STOCQUELER, Author of "the Life of the Duke of Wellington," &c. In 2 vols. Edinburgh: A. and C. Black.

Auckland, the Capital of New Zealand, and the Country adjacent. London: Smith, and Elder.

The Land of the Forum and the Vatican. By

NEWMAN HALL, B.A. London: Nisbet and Co.

MR. KNIGHTON'S account of Ceylon is the most complete and authentic that has yet been given to the English public, for he had opportunities enjoyed by no previous visitor. He was not a transient traveller, who must needs see imperfectly, and misrepresent much that he has misunderstood, because it was only partially viewed; but he resided four years upon the island in the double capacity of coffee-planter and editor of a newspaper. The one employment compelled him to make frequent visits to the country, and to acquaint himself with its natural features and its vegetable and animal products; and the other introduced him to men and manners, both natives and Europeans, for to none are the characters of men more frankly revealed than to newspaper editors—at least, their weaknesses and vanities, as well as many of their virtues. But Mr. Knighton has other claims upon the reader. He is manifestly a man of uncommon energy and industry. He was not content with acquiring information beyond the range of his personal observations by reliance upon interpreters; he mastered the language and two or three dialects of it, so that he was enabled to converse freely with the natives, and thus to pick up a vast amount of information which otherwise never could have reached him. His descriptions of natives, manners and customs, their feasts, their marriages, their domestic life, are singularly graphic; and its accuracy may be depended upon, because he has set down what he has seen and heard, and not repeated what he has merely read of or been told.

Only one feature of the work mars its value, and has disturbed our enjoyment in its perusal.

Mr. Knighton has mingled his descriptions with anecdotes and tales, that may be true, but which are narrated as if they were fictions. He introduces dialogues—long ones—which are in themselves sufficient to throw an air of invention over the whole. Every reader is conscious that, in fact, these dialogues are imaginary; they may have some foundation; but they are introduced for the purpose, as the author supposes, of giving spirit and reality to his descriptions. This is a grievous error, not peculiar to Mr. Knighton, but shared by him with other writers of works of the same class; and it is one against which we shall never cease to protest. We object, upon principle, to the mingling of fiction, however slight, even of only an imaginary conversation, with a narrative professing to relate facts, and designed to be an authority. Our reason is, that it is impossible for the reader to trace the precise boundary between the fact and the fiction, and hence he feels doubtful of all. A third objection is the temptation which it offers to the author himself to make a story. Using his invention for one purpose, he is induced to be less scrupulous in employing it for another. With this protest against a practice that has been increasing of late, we turn to the volumes for some specimen of their contents.

These are extremely desultory. The work appears to have been written without a plan. It looks as if the author had collected together a number of articles contributed to some periodical, and which had been composed from time to time, with no connection of subject; perhaps they were originally published in his own newspaper. Indeed, some of them seem to awake memories of something we have read before somewhere, though we are unable to recal the time and place. When it passes into a second edition—and it must become the standard book on Ceylon—we hope Mr. Knighton will eliminate the one defect we have named. As a specimen of the style, we take Mr. Knighton's description of

A BUDDHIST TEMPLE.

The massive walls of the temple reminded me of the Dutch buildings in the Fort of Colombo, in their thickness and solidity, all the more striking from the flimsy, temporary character of the wood and leaf cottages of the priests' dwellings without. Advancing into the gloomy interior, it was some time before the eye could distinguish objects, so abrupt had been the transition from the bright glare without to the comparative darkness within. At length the large outline of a recumbent figure became clearly perceptible in the surrounding gloom—a gigantic image of Gotama Budha, the man-god of Buddhism, reclining on his right side, with his right hand under his head. There was little or nothing in the sculpture of the figure to admire, for all was glaring and exaggerated, but its faults were hidden by the imperfect light; the great fact which impressed itself on my mind, and doubtless which impresses itself powerfully on the minds of thousands of worshippers, being, that there, within two yards of us, was the image of a man worshipped by more votaries than any other man or god, real or pretended, that the world has ever seen or heard of! That was the impression that sunk deep into my mind, as I gazed, almost awe-struck with the thought, at the huge uncouth figure. Between three and four hundred millions of the human race are said to be believers in that wonderful being, and as many have been so for ages—believers, not in his goodness, in his holiness, in his wonder-working power merely, but believers in him as above all gods and men; "the most exalted in the universe; the chief of the universe; the most excellent in the universe," at whose conception all the worlds trembled, a preternatural light shining in each, the blind from birth received the power to see, the deaf heard the joyful noise, the dumb burst forth into song, the lame danced, the crooked became straight, those in confinement were released from their bonds, and the fires of all the hells became extinguished; and at whose birth, men, angels, and gods equally confessed their inferiority and his supremacy. The history of the world affords no page more extraordinary than that which records the rise and progress of Buddhism, appearing to us in these material matter-of-fact days all romance and falsehood; but the living fact exists before our very eyes; and, although the successive steps by which it reached its present greatness may be hidden from us, unlike the progress of Mohammedanism, for instance, yet its wide-spread diffusion from Ceylon to China, from Malacca to the Caspian-sea, proves that it too has strided over the world in grandeur, and its traditions assure us, not with bloody malignity and violence, but mildly, peacefully, and harmlessly. Considerations such as these invest a Buddhist temple with a mystery and a significance that cannot but make it interesting to the cultivated observer.

Major Worthington's Adventures is, in form, an autobiography—in reality, a narrative of sporting adventures and military life in India from 1803, when he arrived in Calcutta, down to the war in

Affghanistan, when the Major retired from service. His early experiences of the plunderings and temptations to which the young cadet was then subjected is full of interest, as a curious record of past manners, now, we believe, entirely changed. He was early initiated into actual service, for he was engaged in the Mahratta war, of which he has preserved some vigorous sketches. That ended, he employed his leisure in learning the language of the country, and making acquaintance with its resources, and the habits and character of the people. Having obtained the usual leave of absence, he returned to Europe just as it was agitated by the final struggle of Napoleon, and he was actually present, as an amateur, at the Battle of Waterloo. In his description of this, the Major has adopted the plan we have already objected to, for the reasons assigned in the preceding notice of Mr. Knighton's work; instead of simply describing what he saw, he tells it at second-hand, in the shape of a dialogue, and thus disguises truth into the form of fiction. Returning to India, he was again called into active service. He was present at the taking of Bhurtpore. He visited Ceylon and the Cape of Good Hope. He narrates numerous sporting adventures; and, lastly, he takes part with the Spanish Legion, under General Evans.

We have given this outline of the work; but we entertain grave doubts of its genuineness, notwithstanding the account of his connection with it related by the editor in the preface. It looks very like an invention, perhaps with a substratum of truth. It is not like the rough notes of a soldier, but it resembles the artistic composition of the *littérateur*. The manner of telling so important an incident in a man's life as the Battle of Waterloo, strengthens our suspicions; and it is improbable that, such being the luck of his first furlough, his second should have associated him with General Evans in Spain. Thus dubious in its character, it must be read with a caution not to give to it implicit credence, but rather to be content with the amusement it will afford. Entertaining such doubts, which are strengthened by every leaf we turn, we must limit our extracts.

With the horrors of war impending over society, and European civilisation threatened to be turned backward for another century, the public mind cannot too much dwell upon the practical consequences of a battle. Read, therefore, the Major's graphic picture of the

EXPLOSION OF A MINE.

A murmur ran along the crowded trench—"the mine! the mine!" Every breath was suppressed; every heart altered the strength or interval of its pulsations; every ear was strained to the utmost; and every eye strove to discern the first rising vapour of the train above the sheltering parapet. It appeared; it ran along, silent and mysterious, yet a signal to the many thousands who watched it, calling them they knew not whether to glory or to the tomb. It rose—it glided. It has passed its unconfined channel, and is buried mysteriously in the bowels of the earth. Now, men! now, warriors! now, Britons! and ye, their gallant companions and worthy competitors in arms, a few more seconds restrain your ardour, and then like a rushing mountain torrent to the breach, and the long-renowned fortress is your own! Expectation amounted almost to agony, as with nerves strung, and shoulders raised to resist the first shock of the explosion, we waited—waited in feverish suspense—the summons that was still delayed; for a silence deep as that of the grave usurped the place of the earthquake's desolating shudder, and the thin cloud of the arrested train hung a dim exhalation in the air, which should have been darkened by the fragments of yonder gigantic and overawing bastion. It was while the superintending engineer was in great perplexity for the success of the mine, and unwilling to expose any of his people to the imminent hazard of approaching the saucisse, that a Hindoo faqueer, smeared with ashes and shaggy with sunburnt and never violated hair, stepped forward, and calmly offered to inspect the deadly train and report the cause of delay. He craved, in guerdon, but a slight boon, that his family should be provided for. His desperate offer was accepted. He rapidly and unflinchingly approached the saucisse; he bent down his head to inspect the last footprints of the extinguished fire. The earth trembled, it rocked and heaved before and beneath him. He saw that mighty embattled hill majestically rise and approach him, with a speed that baffled all hope of flight, yet with a solemnity that beggars every power of description. That appearance was the last ever witnessed by the devoted messenger—another instant, and his mangled remains were to be sought several feet beneath the uprooted soil. Nothing could exceed the majesty of the spectacle presented to the eyes of the besiegers. The massive bastion, upon which their gaze was fixed, and which, day after day, they had been accustomed to see standing so motionless and unaltered in its aspect, trembled now from

level to summit, and gradually rising from its firm foundation, and increasing in bulk as it rose, seemed about to precipitate its overwhelming mass upon the heads of those who had so long insulted it. Still it rose on high, and still it distended; its form was yet scarcely obliterated, when, suddenly, from every pore of its surface, burst forth the prisoned smoke and dust, concealing the ruin from which it proceeded in one gigantic cloud of dull hue, that rose in graceful silent sublimity high into the blue vault of heaven. There it stood many seconds, like a tower connecting earth and sky; then slowly and most gradually dissipated the æriiform particles upon the breeze of morning; those of earth returning to their kindred element in long slender streams of impalpable powder, presenting the effect of the most graceful cataract, could clouds be made to fall by their own specific gravity from the lofty regions where they roll.

The author of the volume on *Auckland, the Capital of New Zealand*, is Mr. W. Swainson, the naturalist, who is a resident there, and whose studies, which have accustomed him to close observation of nature, have peculiarly fitted him for his present task, which was to give to his countrymen at home a full and accurate account of the capital of that empire which we are endeavouring to found in the Southern hemisphere. Mr. Swainson opens with a brief sketch of the first governor of New Zealand; he then describes the position of Auckland, and the reason for making choice of it for a capital, the nature of the country and the character of the soil, its agriculture, exports, shipping and commerce. Of the climate he speaks very favourably. It has proved to be particularly salubrious and agreeable to English constitutions, in this respect vastly excelling the Continental countries, not excepting even Italy. Fever is rare, being only as one to six, compared with an equal number of inhabitants in Great Britain; lung diseases as one to three; diseases of the stomach as one to two; diseases of the liver and brain are of equal proportion in both countries. The only class of cases in which Great Britain has the advantage, is in diseases of the eye, which are more than twice as numerous in the new country. Small-pox and measles are entirely unknown; they have not yet been imported. The temperature is singularly even. The mean for each month of the year only varies from 74 in January, which is the hottest month, to 53 in July, which is the coldest. In summer the dry days average 21 in the month, in winter they average 12. In respect of society, Mr. Swainson reports of Auckland more favourably than some others have done. He says that, "in many respects it resembles an English watering-place. Most of the people, for instance, are living in small and inconvenient houses—many of them being, and feeling themselves to be, but temporary residents in the country." There is little formal or state visiting, but there is much social intercourse among friends, easy, familiar, and without restraint. Although there is no lack of hospitality, there is but little extravagance or vain ostentation, and none of that foolish and expensive rivalry once so ruinously common in our colonial possessions. He speaks warmly of the good conduct of the natives; he confirms the story of the discovery of gold in New Zealand; and entertains sanguine expectations that it will prove to be a profitable find. He concludes with a comparison of the past and present of the colony, much to the advantage of the time being; he considers that its "night" has passed and that its "morning" has come; and he recommends it to the attention of intending emigrants, as an excellent field for their enterprise. The following facts will be interesting:—

Almost everything necessary to comfort and convenience may now be procured in Auckland; but not always of the best quality. Although cheaper than Wellington, Auckland is by no means a cheap place of residence; certainly not more so than an English town of the same size. House-rent and servants' wages are at least double what they are in England; but there are no taxes, rates, or dues of any kind. Clothing of all kinds is also, of course, dearer in New Zealand than in England. Wine, spirits, and groceries are, for the most part, cheaper. Bread and butchers' meat are about the same. The fish caught near Auckland, although of but moderate quality, is plentiful and cheap. Vegetables are also abundant; during the summer of 1852 there were brought into market by the natives, in canoes alone, upwards of 1100 kits of onions (about twenty tons); upwards of 4000 kits of potatoes (more than 100 tons); besides corn, cabbages, and kumera. Peaches, grown by the natives, and sufficiently good for culinary purposes, are very abundant and cheap; during the present summer upwards of 1200 kits were brought into Auckland by canoes alone. Those who cultivate a garden are well supplied with peaches, strawberries,

apples, figs, and melons; while plums, pears, gooseberries, and cherries are by no means uncommon, although less abundant than the former. To those who live in the bush, or at a distance from the town, and who are independent of hired labour, the cost of living in the northern part of New Zealand is very cheap. A tolerable house can be built of raupo at a cost of about 10*l*. Pigs can be purchased from the natives for less than 2*d*. a pound. Poultry, and turkeys in particular, thrive better than in England, and almost feed themselves; wheat, potatoes, pumpkins, &c. can be easily raised; or can be purchased for a trifle from the natives. And for life in the bush, the most inexpensive clothing is sufficient.

We add his account of

THE CLIMATE OF NEW ZEALAND.

The general salubrity of the climate of New Zealand has now been established by the experience of years. For persons of delicate constitution, predisposed to disease of the lungs, it is unequalled, save by Madeira. Compared with that of Nice—one of the most celebrated continental climates—the climate of Auckland is more temperate in summer, milder in the winter, equally mild in the spring, but a little colder in the autumn,—with this advantage, too, over all the boasted continental climates, that it is not so liable to the very great variations of temperature common to them all from sudden shifts of wind. The climate of New Zealand is doubtless less charming and delightful than that of Italy and the South of France, but it is certainly more salubrious, and probably better suited to the English constitution, generally, than even the climate of Madeira. For, although it has its share of wind, rain, and broken weather, it has the advantage over Italy and France in being more limited in range of temperature; embracing a less oppressive summer heat, and less sudden changes of temperature during the twenty-four hours, and a more gradual change of temperature from month to month. Many of the continental and Mediterranean climates are, during certain seasons of the year, finer, steadier, more agreeable than that of New Zealand, and equally salubrious with it; but their summer heat is in some cases too great, their autumn weather frequently unhealthy, winter too cold, and spring objectionable, from being liable to gusts of cold and chilling winds. By moving constantly about throughout the year, traversing continents and seas, it would no doubt be possible to be always in a fine and salubrious climate. But, as a fixed and permanent residence, there are probably few places to be found, in all respects, more suitable to the English constitution than New Zealand; and if that be so, then, few more suitable for persons of delicate chest or lungs; the true theory being, that, for preventing the development of diseases of the chest, that is the best climate which will admit of the greatest and most constant exposure to the open air, and which is at the same time best calculated to promote the general health: a tendency to disease of any kind being best ward off by keeping the bodily system in a vigorous tone of health.

We recommend this volume to all who contemplate emigration, and to all who have friends and connections in New Zealand. It is better than gold-digging. The Englishman will at least enjoy there a society of civilised men and women.

Mr. Newman Hall has published, in a neat little volume, his observations made in an Easter pilgrimage to Rome, mingling with them the thoughts thereby suggested. The characteristic of the volume is its deeply religious tone—with matters connected with religion its pages are chiefly occupied. This gives to it a speciality which will recommend it to a large class of readers, and justly, for Mr. Hall writes like a gentleman also; and we have the product of a refined taste, combined with an enthusiasm on the topic of which he never loses sight. Necessarily there is little novelty of facts; for the route has been traversed and journalised a hundred times already. "Crossing the Channel" is a chapter that might have been spared; so was "Paris," "Lyons," "The Rhone," "Marseilles," and even "Geneva." At Florence and Rome his themes are less hackneyed, because there is more to rouse his emotions, and set him to reflection on the religious aspects of Italy. So pressing are the claims of the season upon our space that we can afford but a single extract. We select Mr. Hall's description of

THE CATACOMBS OF ROME.

There were no objects in Rome a visit to which we anticipated with more interest than to the catacombs, in whose dark labyrinths the early Christians used to hide and worship in times of persecution, and where the ashes of so many thousands of them await the trumpet of the resurrection. We drove out of the city by the Porta Pia, and after proceeding about two miles, came to the church of S. Agnese, near to which are the catacombs bearing her name. In a small plot of garden ground on the open campagna, was an excavation, into which we descended by several steep

steps to a wooden door. This our conductor unlocked, and then, each of us bearing a lighted candle, we entered a low passage cut in the rock, only wide enough to allow our walking in single file. The sides were excavated so as to present the appearance of a tier of shelves one above another. Each was a grave, the opening having been originally closed by a stone, bearing an inscription. Most of these slabs are removed, but some still remain. Now and then we came to a small square chamber or oratory, and saw the remains of ancient frescoes on the walls. One design, frequently recurring, was that of "the good shepherd," bearing on his shoulder the sheep that had been lost. To those persecuted Christians, firmly trusting in Him who had brought them home rejoicing, these catacombs were not dark, those heavy trials were only light afflictions! In one of these consecrated spots we chanted the 23rd psalm—"The Lord is my shepherd," and part of the "Te Deum," feeling that it was not improbable that the very same ascription of praise had been presented there sixteen centuries ago. The world changes, but the word of the Lord endureth, and the same Saviour is the "dwelling-place of his people in all generations." On another day we explored the catacombs of St. Sebastian, which are entered from the church of that name, on the Appian way. The excavations were similar in character to those we had already visited. Bones were lying in profusion in the several crypts. In some we still traced the form of the skeleton—in others we could only discover where the head had lain, by the teeth, which alone resisted the decay that had turned all the rest of the body into "dust and ashes." The ancient tomb of S. Sebastian was shown us, and then we wended our way through the most intricate labyrinths excavated in the rock. We came to a small vaulted chapel, where tradition says S. Philip Neri used to pass whole nights in prayer. We saw the tomb of S. Cecilia. S. Jerome relates, that when a boy he was accustomed to visit these sepulchres of the martyrs, and with his schoolfellows penetrated the crypts. He says that the darkness which reigns there is so dense as to be almost a fulfilment of the words "let them go down alive into hades." The monk who conducted us was, I am sorry to say, quite intoxicated—the first tipsy person we had seen since we left home. When we seemed in the most remote recesses, I feared he might lose his way, or fall down in a fit, in which case we could never have retraced our steps. How beautifully expressive of the believer's hope are many of the inscriptions which were found here! The following will serve as a sample—"Sabbatia has departed in the sleep of peace."—"Prima, thou livest in the glory of God, and in the peace of our Lord."—"Pompianus lives in peace."—"To Julia, my sweetest wife, who lived XLV years, and with me XXI. Happy in peace."—"Here in peace rests Laurentia, who believed in the resurrection."—"He sleeps, but he lives."—"In the time of the emperor Hadrian, Marius, a young captain in the army, who lived long enough, since he gave up his life with his blood, for Christ. At length he rests in peace."—"Clementia, tortured, dead, sleeps, will rise."—"Alexander is not dead, but lives above the stars." How eloquently do these stones preach to us of immortality!

FICTION.

Raymond de Monthault, the Lord Marcher: a Legend of the Welch Borders. By the Rev. R. W. MORGAN P. C. TREGYNON, Author of "Verities of the Church," &c. In 3 Vols. London: Bentley.

Lizzy Lockwood: a Novel. By CATHERINE CROWE, Author of "Susan Hopley," &c. In 2 Vols. London: Routledge.

Alice Wentworth. In 3 vols. London: Hurst and Blackett.

THE historical novel will never lose its charm for the majority of readers, however fashion may change. New forms of fiction appear, and enjoy popularity for a season, and then give place to others, because they are only of the time, and appeal to no enduring and universal taste. But the historical romance ministers to some of the most powerful emotions of the mind. It gratifies the love of the heroic, the sense of wonder, the cravings of the imagination—mingling with them enough of sober reality to give them probability, without stripping off the trappings of fancy. Nor is the historical romance, when well written, a useless study. It presents a more perfect picture of the times at which the scene is laid, than it would be possible to convey in the sober shape of formal history. It makes the past live again, not as a mere narrative told by somebody who has read of it, but as a drama, with living actors in correct costume, moving and talking before our very eyes. Sometimes there may be errors—but so there are in the best histories; and sometimes fiction is so mingled with fact, that the reader is unable to separate them in his contemplation—but is not this the case

with even the best works that profess to describe only facts? do they not mingle fictions in their pages?

Mr. Morgan's historical romance of *Raymond de Monthault* is designed to present a faithful portraiture of Wales and Welchmen in the middle ages, as developed in a narrative of the adventures of one of the Lords Marchers, who built a castle in a mysterious place by help of a mysterious architect, whom tradition reports to have disappeared in a very mysterious manner. Mr. Morgan has constructed a plot which is not equal in merit to his composition—but that is probably the consequence of his having so zealously sought to make his romance instructing as well as amusing; for he has devoted a considerable portion of the narrative to descriptions of places, persons, dress, customs, and manners, that give it value as an antiquarian repository apart from its interest as a fiction. Mr. Morgan writes well—a little too much perhaps of the *copia verborum*; his style would be improved by condensation, and it would read more pleasantly if a little less labour were bestowed upon it; but these are small faults which experience will cure, and it is an error on the right side—the fault of hack writers being that they do not devote labour enough either to composition or correction. The dialogues are smart and dramatic, and the romance will be read with profit as well as pleasure, not only among the author's countrymen of the Principality to whom it is dedicated, but by all who love a romance, and all who desire to look at a series of clever sketches of the manners and customs of a remote district, which, in the times treated of, had a distinct nationality.

Mrs. Crowe possesses in an uncommon degree the faculty which distinguished Defoe, John Bunyan, Fielding, and Scott, and to which Dickens owes his world-wide popularity—the faculty of relating fiction so like truth that the reader's difficulty is to persuade himself that a story which has about it so much reality is really a fiction. Mrs. Crowe first proved possession of this power in *Susan Hopley*, which nobody who read supposed to be an invention, and even when told that it is so, the reader cannot remove from his mind the impression that it must be true. What is this power has not yet been explained. Whatever it be, here it is again plainly visible in her new fiction, *Lizzy Lockwood*—one of those natural, unaffected, inartificial stories, yet full of interest and incident, and complicated in its plot, which those who begin are obliged to read to the end, so much is their interest excited by the personages of all ranks, who enlist the reader's sympathies because they are thoroughly men and women, and not ideals and conventionalities. It appears, too, in a cheap form, so that it may be enjoyed by the multitude.

There is some mystery about *Alice Wentworth*. Who is the author? Is it a first appearance, or is it an adventure of an experienced pen trying a new field for its energies? Manifestly it is no commonplace production. If the writer is a novice, the ranks of fiction have been recruited by genius that must become great by cultivation, if its first steps are so marked by ability to choose an original path and maintain it with firmness. If it be an old friend in a new face, heartily do we welcome him to a circle he is so well qualified to adorn.

Alice Wentworth belongs to the class of brilliant novels. The character of the heroine, who gives her name to the work, is conceived with singular delicacy, and sustained with admirable consistency and spirit. Other personages are introduced to us whom we recognise as portraiture of real life. There is Horace Ferrers, whom we all know. Arthur Darrell, "Cousin Arthur," the grave and good, is a man and not a conventional hero. Lady Emily, the coquette, the inconstant, the lover of admiration at any cost—faithless to her first vows, marrying at last from any motive rather than love—leading a fretful and quarrelsome domestic life with a husband who was but a reflex of herself—on his death again marrying, to gratify her vanity, an Italian Count, who spent her small fortune at the gaming-table—is a picture drawn by a masterly hand, and made effective not by bold strokes and dashing outlines, but by a quiet completeness that gradually brings out the portrait distinct and perfect as a living thing.

The plot has the English fault of want of invention and originality. It is the old material of a thousand plots: it differs, however, from the majority of them in this—and we know not how the patrons of the circulating libraries will relish the departure from time-honoured custom—it

does not end in marriage. The hero dies a bachelor; Alice becomes an old maid—but hold? Let us reveal no more of the story, nor tell how this rare state of things was brought about. That let the reader seek for himself in the pages of the novel, which he will find to be a charming fireside companion at this frosty season, and which, having once opened, he will be loath to lay down again, so deeply interested will he become in the fortunes of Alice Wentworth.

The Wanderings of Persiles and Sigismunda: a Northern Story. By MIGUEL DE CERVANTES. London: Cundall.

A STORY by the author of *Don Quixote*, will be opened eagerly, in hope to find in it the same over-flowing wealth of humour which has immortalised the knight of La Mancha. We must confess that we were disappointed to find these *Wanderings of Persiles and Sigismunda* of very inferior quality, inasmuch that it is difficult to believe they were the productions of the same pen. Of that, however, there is no doubt; and anything proceeding from such a source is entitled to respectful perusal and a place in the library. But certainly this is not a book to which the reader will return again and again, as to its brother volumes, spite of the attractions of its great name, of its quaint style, of its excellent translation, and pleasing aspect in typographical beauty. It is rather a curiosity to be enshrined, than a book for everyday use.

Home Pictures; or, the Map of Life, by Mrs. M. A. DENISON, are a series of sketches of domestic scenes, strung together by a story of considerable interest. They are very cleverly drawn, the style being extremely lively.—*Louisa von Plettenhaus, the Journal of a Poor Young Lady*, is a translation from the German, of a tale that is probably true in substance, narrated in that simple manner of which the literature of Germany produces so many delightful specimens. It is designed for a Christmas book; and its external adornments are justified by its internal worth.—*The Sister of Mercy* is a tale, prompted probably by the great interest that has been excited by the establishment of these institutions throughout England, with the approval and even active support of so many of our most distinguished churchmen of both parties. It is very prettily written, and nobody could read it without tears.—*Ephemeris; or, Leaves from the Journal of Maria Freytag*, is one of those books which have been frequent of late, and therefore popular, we presume; but to which we entertain strong objections. They are printed in antique type, and bound in antique binding. Against these there is nothing to be said, for it is a matter of taste; some like the old type—some prefer the new; we rather incline to the old, for its clearness. But, not content with these, the author must needs imitate the old spelling, which was vile; and, what is still worse, attempt to imitate the old language and turn of thought: we say attempt, because it never can succeed—for the object is impossible of attainment. A person of this generation can no more think like his grandfather, than he can anticipate the thoughts of his grandson. It is not in human capacity to throw aside all the ideas of our own time, and adopt the ideas of a time that is gone by long ago. But the effect of the endeavour to do so is ridiculous. In every page the inconsistency between the old dress and the new ideas—between the author as he is, and as he is trying to look, manifests itself with a discrepancy that sometimes makes the reader laugh—more frequently causes him to grieve over so much ability misapplied, so many hours wasted. So it is with the story before us. It is one of these absurd imitations. The author does not want ability; he could write a good story in his own natural manner, in his own language, expressing his own thoughts and ideas; but, thus appearing in masquerade, he gives pain instead of pleasure; and we pity his folly more than we applaud his genius.—*The Loves of an Apothecary*, is a bit of Christmas fun, mingled with some gravities, and forming together a very readable book.—*Lorenzo Benoni* is surely not a novelty. The name is familiar to us and to our memory; it seems as if we had seen something of such a book before. However this may be, it is one to which at this season it would be impossible to give more than a brief notice. Enough to say of it, that it contains some clever pictures of Italian life and manners, and some melancholy ones of oppression leading to revolution, and revolution reproducing tyranny.

POETRY AND THE DRAMA.

Poems. By ANNA BLACKWELL. London: John Chapman.

OUR researches have not been all in vain! Our eyes, paling and waning dim in the quest of some brave heart willing and capable of holding high converse with mankind, brightens over this

volume by Anna Blackwell. We have dropped on poetry—poetry, whose beauty is somewhat marred by the use of capricious metres. We have, in fact, and it is a fact worthy of note, found a poet, and one so gifted, so self-sustained, that she may sing from henceforth, and claim the world's ear. There have been but few more promising poets than Anna Blackwell since Alexander Smith came and conquered—for surely he may be accounted a conqueror, who comes and proves, not by arguments, but by a torrent of eloquence and imagery, that the fountain of poetry is not dry. Her poems have the power of awakening rapture; therefore are they true poems. The voice of talent, in a certain degree, may gratify, but only the voice of genius can satisfy; it only can vibrate the chord which lies deepest in the human brain. Our female poets have not generally been noticeable for breadth of thought; they have rather been elegant than bold thinkers; and this has been considered in accordance with a natural law. Literature has not been all a loser by this, because it has gained depth of feeling, and this seems to have been most of all required and valued. Joanna Baillie, and Elizabeth Barrett Browning, wide in the span of intellect, and decidedly masculine in thought, are not popular, as we understand the word. Neither will Anna Blackwell be, because mental perception takes the lead in her poetry. Not that she is deficient in tracing those softer and tenderer features which belong to man's heart incidentally, and to woman's specially. We shall be understood when we say that she seems always to feel the presence of beauty; but her leading object is to contemplate it intellectually. We shall partly illustrate our meaning by quoting a poem entitled

THE WOODS.

Wondrous are ye, worshipful, and solemn,
Glorious sylvan temples, echoing fanes;
Cluster'd roof, and interlacing column,
Pavement tessellate with golden stains;

Incense from unnumber'd censers stealing
Through your cloister'd aisles and archways dim;
Tuneful winds, with organ-voices pealing,
Chanting softly now a choral hymn;

Oriel-openings, though your shimmering vistas,
Letting in the promise of the sky
On the trembling leaves, by sunbeams kiss'd, as
By bright Angels blessing from on high!

White-robed thoughts with gentle ministrations
Ever at your peaceful altars wait;
Earnest musings, holy aspirations,
Enter still your ever-open gate.

For all periods ye have celebration;
Matins, vespers, vigils for the night;
Fragrant dew for firing consecration;
Autumn's generous Communion-rite;

Walling tempests, that with pomp funeral
In his snowy shroud dead Winter bring;
Joyous Summer's flowery hymeneal;
Pure baptisms of the early Spring.

Thro' your shadowy precincts as we wander,
Buried memories lying 'mid the gloom,
Reverently, with inward glance, we ponder
The dim writing on each silent tomb.

And ye tell us of the slow unfolding,
Slow decay, of leaf, and tree and year;
And ye hint a kindred closeness holding
To the selfsame fate each various sphere.

And ye point us to the long enchainment
Linking generations into one;
Still the mighty Growth of Ages waning,
Still the Forest towering to the Sun!

This the text and sum of your instruction;
This your living "Lesson for the day":
All things surely tend to their destruction;
All things rise as surely from decay.

Blessed be ye for the timely preaching
Of your ancient pulpits, drear and hoar;
The prophetic and most hopeful teaching
Of your youth renew'd for evermore!

Anna Blackwell's poems have substance, and definite form. They are above verbal criticism, because they present bold and strong objects to the intellectual sense. The manner of draping an idea is always inferior to the idea itself, but it is one of those secondary agents which has almost a primary importance. A high-born thought may be clothed in a scant dress, that is, in deficient language, as a king may be forced into a beggar's garment; but the native dignity of the thought and of the king is reduced, and never enhanced, by this want of adaptation. Now there is a richness and fullness about the language employed by Anna Blackwell, suited to the wealth of her ideas. Her words are ablaze with light, when she is luxuriating in the loveliness of nature, and all aglow with sympathy when she pierces the living tide of life. As when she says,

For love and kindness, day by day,
Deepen and widen as they live;
The more of these we give away
The more we still shall have to give.

Would that our sympathies might be
For all God's things, a living stream,
Reflecting cloud, and flower, and tree
In the clear waters' loving gleam!
Then should the mournful Earth rejoice,
And shining gladness robe each form,
And melody attune each voice,
Like small birds warbling after storm.

Looking through the dark vista of time, and in the future catching glimpses of that beautiful combination of social elements, such as the gentle Shelley caught, constitutes much of the religion and the philosophy of the poet before us. Shelley is the "best abused" of men; but abuse him as you will, yet he surely beheld Deity through these divine glances and glimpses! Call it, if you choose, our poet's dream, when, looking before, she says,

And Industry, and Beauty, and Content
Had banish'd Sloth, and Squalor, and Alarms;
For all the powers of life to Good were bent:

but it is a dream that we would not willingly dispel—no more than Coleridge would destroy the legends of early years, "because the heart doth need a language." Inferior poets are so plentiful, that it is a luxury to find one worthy a critic's praise. We have found the opportunity to praise warmly, and we care not to dull the keen edge of the corresponding luxury, by picking holes in the poet's mantle—by enumerating certain minor faults, which astute critics will assuredly find. Anna Blackwell's merits are amply sufficient to make us exultant, while her faults are not enough to make the most exact reviewer despair. We have marked a few extracts, being assured that our readers will appreciate their worth.

THE NOBLE ARMY OF MARTYRS.

Men, erect in scorn of wrong;
Seers of the truth of things;
True heart's brothers, brave and strong,
Fed from Life's perennial springs;

Self-devoted, self-denying,
For a world in sorrow lying,
Glorious is your god-like aim;
Glorious be your deathless fame!

Mountain-thoughts are lone and cold,
Though they seem so near the sky;
Pioneers! your pathway bold
Thus outreacheth sympathy.

Common joys of common minds
Lie beneath your feet afar;
Courage! Heaven's fresh morning-winds
Waft you strength from cloud and star.

On! until Life's daily course
Prove the fulness of its Source;
Till through System, Sun, and Soul
God's grand harmonies shall roll!

A LEGEND OF THE BALTIC.

Loudly peals the rattling thunder!
Lightnings flash above the sea!
Thy mad waves, O Baltic! under,
Bravest hearts must sleep with thee!

From his hut, all bleak and lonely,
Gazes forth upon the night
The old fisherman, whose only
Son is battling with its might.

Is he where Ervasti's mountains,
Bold, and sternly frowning, stand?
Where Brämöna's sparkling fountains
Leap upon the pebbly strand?

Where Carlserona's countless islands,
Girt with circling eddies, loom?
Where Walgröna's swelling highlands
Echo off the cannons' boom?

Of his place the old man knoweth
Only that he's on the deep;
Thro' the night the old man goeth
Where the raging tempests sweep.

For his boy, his gallant sailor,
Homeward now his ship should steer;
And the fisherman, to hail her
With his welcome loud and clear.

Many a day hath watch'd and waited
Her first looming, gray and dim;
Homeward-bound, and richly-freighted,
For she brings his boy to him!

Prays he now, in bitter sorrow,
That the vessel be not nigh;
Longing, fearing, for the morrow
To illumine the argy sky.

Morning dawns; and wrecks are lying
'Mid the rocks along the shore,
And the pallid forms that, dying,
Vainly clutch'd at spar and oar.

Morning! blue and golden morning!
Gently heaves the sun-fleck'd deep,
As a haughty Conqueror, scornful
To disturb his Captives' sleep.

And it is the look'd-for vessel!
And her crew have met their doom,
Master'd in the fearful wrestle
With the Tempest and the Gloom!

And the old man, wandering slowly,
'Neath his trances anguish bow'd,
Seeks, among those slumberers lowly
Lying in their sandy shroud,

Seeks the Loved one, the Returning,
His brave boy; but seeks in vain;
And the horror, and the yearning,
Pressing on his troubled brain,

Settle to one fancy, showing,
Through the darkness of his blight,
As a beacon, brighter growing
With the blackness of the night.

To each pitying mate who utters
Words of comfort for his woe,
With dazed, sea-ward glance, he mutters,
"Forth, to find him, must I go!"

And with stiff and trembling fingers
Rowing still his crazy bark,
Out upon the sea he lingers,
Gazing on the waters stark.

Stays till evening-shadows blind him,
Then to his lone hut doth steer;
Saith, "To-day I cannot find him;"
Saith "To-morrow he'll be here."

From his quest no hand may stay him;
Day by day and year by year,
Still he saith, when comrades pray him,
Saith "To-morrow he'll be here."

And the syren-hope he cherish'd
Till it lured him to his bane;
Till in his lone bark he perish'd,
Founder'd on the stormy main.

For at length, at earliest dawning,
In a storm he left the shore;
Left it; but since that wild morning
The frail bark return'd no more.

And his comrades cross'd them, bless'd him
Gazing thro' the twilight dun;
Said, "May Heaven kindly rest him,
For he now hath found his son!"

SHADOWS AND FORESHADOWINGS.

Have you wander'd in the sunny meadows
When the springing grass is full of flowers;
When the flying clouds cast sudden shadows,
Chased by joyous winds, too light for showers;
And the liberal day dispenses blessings with the golden hours?

Have you loiter'd under forest-arches
When the stern old woods have made them gay
With the tender green of the young larches,
Yellow opening leaves, and whitening May;
Silken buds and shining tassels hanging from each drooping spray?

Have you climb'd the hill at early dawning,
When the dew is in the fox-glove's bells;
When the azure radiance of the morning
Lights the upland knolls and shadowy dells;
Sweetest sounds and perfumes floating, all around, in breezy swells?

Have you gazed upon the summer ocean,
With the pomp of sunset vaulted o'er,
While, with lulling rhyme of measured motion,
Sparkling billows break upon the shore,
And the crescent Moon and Hesper gleam above the crystal floor?

Have you stood beneath the midnight heaven,
With its countless denizens sublime;
Great Orion, and the Pleiads seven,
In the glory of their ancient prime,
Moving in a wondrous stillness, solemn as the march of Time?

MISCELLANEOUS.

The Last Fruit off an Old Tree. By WALTER SAVAGE LANDOR. London: Moxon.

Imaginary Conversations of Greeks and Romans. By WALTER SAVAGE LANDOR. New Edition. London: Moxon.

THE creative faculty, indispensable to the perfect development of great poets and great novelists, is, perhaps, stronger in Walter Savage Landor than in any modern writer. His imagination is excessive, his taste severe and scrupulous; and, therefore, this imagination is not the gaudy surplage of a naturally rich mind—not the crimson poppies choking the life-sustaining corn; but it is kept subservient to purposes of education and to the inculcation of morals. For proof of our assertion, let any of our readers turn to *Imaginary Conversations of Greeks and Romans*, an elegant reprint of which has just been issued by Mr. Moxon; or to the various colloquies which, from the creative brain of Mr. Landor, have obtained "a local habitation and a name." Every deep-thoughted man, every student knows, or ought to know, these conversations. They contain texts for a thousand sermons, and aphorisms that are not popularised, only because they are set in classical framework. Not the want of ability to comprehend, but the want of will, and, it may be, opportunity to commence the process of comprehension, makes the majority of readers ignorant of the value of a classical work. The *Conversations of Greeks and Romans* are full of the finest poetry and the most musical intonations; but to the great mass of the people they are sounds unheard. But our object is not to write an essay on these remarkable conversations; but to draw attention to the latest work of Mr. Landor—latest, but not concluding, if a literary

ultimatum is like a political one. *The Last Fruit off an Old Tree* is a title which evidences even in the decline of life the early poetic temperament of the gifted author, and sets us seriously musing over the brilliancy of his literary career, and the solemn silent darkness of the tomb. It must, indeed, be a rare and still vigorous tree to produce and ripen such fruit as we here have—fruit on which the bloom yet lingers, and which is distinguishable from former products only by the absence of the finest finish. We cannot say that the artist is less skilful; but that fineness of touch was not required on the rough mass of miscellaneous subjects on which he works. What is unnecessary is very often inartistic; and the superfluities of labour enhances not the value of the object for which, or on which, the labourer has toiled. Now the materials necessary to frame a conversation such as, for example, between Nicholas and Nesselrode are inferior, in spite of objections to the contrary, to the materials requisite for an imaginary colloquy between Diogenes and Plato, or Lucullus and Caesar. But the question is not whether the materials in the former case are less susceptible of polish, or whether Mr. Landor is correct in saying that "no sculptor can work in sandstone so artistically and effectively as in alabaster or marble;" but whether polish, even if producible, is desirable. In the imaginary conversations and the miscellaneous articles which this "last fruit" embodies, the man speaks more than the author; and yet both speak distinctly enough. Mr. Landor deals with subjects of the day—events which have excited his admiration or his honest indignation; and he has spoken with vigour, and, in many instances, with that necessary roughness which is inseparable from vehement utterance.

The prolonged life of Walter Savage Landor—a prolongation honoured by the thoughtful, and honourable to literature—has brought its possessor the knowledge of hard facts, which require something like rigorous treatment. It has shown him the arithmetical difference and the social distinction between immense sums voted for the accommodation of royal horses, and the annual twenty-five pounds doled the widow of Lieut. Waghorn. It has therefore led him to speculate on the relative value of steeds which shorten the time of transit from Buckingham Palace to St. Stephen's, and a brave intrepid man, who, as Mr. Landor finely says, "quelled the terrors of the desert, and drew England and India close together." It has shown him Nicholas, the pretended conservator of order, grown into the reckless complicator of disorder. It has shown him the heroic Madiæi suffering for conscience sake, and exultingly proving from their dim dungeon that heavenly truth is stronger than earthly despotism; and with the Madiæi the publication of *The Last Fruit off an Old Tree* is intimately connected. As to the object of this volume, we prefer letting Mr. Landor speak, which he thus does in the preface:

Homely, very homely, are the countenances and figures of the Madiæi; but they also have their heroism. They took the same choice as Hercules—preferring virtue to pleasure, labour to ease, rectitude to obliquity—patient of imprisonment, and worshipping God with unfaltering devotion, unterrified by the menaces of death. May they awaken, if not enthusiasm, at least benevolence,—in which hope, on their behalf, and for their sole emolument, I edit this volume. A great part of the prose bears a reference to those persons, and that system, under which the Madiæi were deprived of freedom, of health, of air, and, what is also a necessary to life, the consolation of friendship,—their crime being the worship of God, as God himself commanded, and not as man commands.

This volume, then, is heralded by a beneficent motive; and we trust that a large sale may prove to the enslavers of men's minds and bodies that Englishmen preserve their old sympathies for heroism, virtue, and liberty, and a wholesome indignation against despotism, whether in matters religious or political. In our perusal of this book we have been most anxious that our love of freedom should not weaken our duty towards literature. A bad book, even for the "sole emolument" of the Madiæi, could not be tolerated; but it is no flattery to say that Walter Savage Landor could not write a bad book. He is a thorough artist, and time, powerful as it is, has failed to blunt the fine point of the artist's pencil. The result is that we have a book, remarkable alike for the keenness of its satire, the slyness of its humour, and, when requisite, the bold, broad directness with which the writer

throws the whole weight of his protest—and it is considerable,—against systems which mar alike the image of God and man. The spirit of the old Crusader lives in the aged body of Walter Savage Landor; and, heaven knows, we stand in need of such to preserve the Christianity of the Gospels and the sacredness of our homes. "Out of my sun," said Diogenes to Alexander when the monarch stood between its rays and the rough old philosopher; and to the enslavers of men tough old Walter shouts—"Out of our path; stand not betwixt the light of truth and the nations!" but, inasmuch as they heed him not, he is compelled to jostle them rather rudely, in which process their pretensions and rottenness get exposed. We may here draw attention to ten letters addressed to his Eminence Cardinal Wiseman, which, under the cloak of humble submissiveness to pontifical rule, are the veriest rumplings of the imperial purple with which we are acquainted. Dr. Butler, the hero of the Protestant Mission, and the most vehement denouncer of Romanism—for in every cause apostatism begets vehemence—may yet have to thank Mr. Landor for his religious co-operation. But enough—our desire and duty is to keep clear of the prickly border of theology, and deal simply with literature. Looking, therefore, solely to the question of utility, we should say that the most useful article in the volume is an imaginary conversation between the author and encyclopaedic Archdeacon Hare. It is an attempt to alter and improve the anomalous orthography of the English language; and the question is one that sooner or later must engage the serious attention of philologists and literary men. It is fair to say, that through the volume Mr. Landor adopts many of the suggestions and changes put forward in this colloquy, such as writing "stil" for still, "iland" for island, &c. We need not quote any mere verbal emendations; but there are rich and racy thoughts interlacing the literal portions of this paper which may be profitably transferred to our columns. Here is a running critical commentary, sufficient to excite volumes of controversy, but which we adopt without scruple on account of its racy style and apt illustrations.

ARCHDEACON HARE.

I have often heard you express your admiration of Wordsworth; and I never heard you complain, or notice, that he owed any thing to you.

WALTER LANDOR.

Truly he owes me little. My shell may be among the prettiest on his mantlepiece, but a trifle it is at best. I often wish, in his longest poem, he had obtained an Inclosure-act, and subdivided it. What a number of delightful Idyls it would have afforded! It is pity that a vapour of metaphysics should overhang and chill any portion of so beautiful a plain; of which, however, the turf would be finer and the glebe solidier for a moderate expenditure in draining and top-dressing.

ARCHDEACON HARE.

Your predilections led you to rank Southey higher.

WALTER LANDOR.

Wordsworth has not written three poems so excellent as *Thalaba*, the *Curse of Kehama*, and *Roderic*; nor indeed any poem exhibiting so great a variety of powers. Southey had abundance of wit and humour, of which Wordsworth, like greater men, such for instance as Goethe and Milton, was destitute. The present age will easily pardon me for placing here the German and the Englishman together: the future, I sadly fear, would, without some apology, be inexorable. If Wordsworth wants the diversity and invention of Southey, no less than the humour, he wants also the same geniality belonging in the same degree to Cowper, with terseness and succinctness.

ARCHDEACON HARE.

You have often extolled, and in the presence of many, the beauty of his rural scenes and the truth of his rural characters.

WALTER LANDOR.

And never will I forego an opportunity. In the delineation of such scenes and characters, far, infinitely far beneath him are Virgil and Theocritus. Yet surely it is an act of grievous cruelty, however unintentional, in those who thrust him into the same rank and file with Milton. He wants muscle, breadth of shoulder, and highth.

ARCHDEACON HARE.

Sometimes he may be prosaic.

WALTER LANDOR.

He slithers on the soft mud, and can not stop himself until he comes down. In his poetry there is as much of prose as there is of poetry in the prose of Milton. But prose on certain occasions can bear a great deal of poetry: on the other hand, poetry sinks and swoons under a moderate weight of prose; and neither fan nor burnt feather can bring her to

herself again. It is becoming and decorous that due honours be paid to Wordsworth; undue have injured him. Discriminating praise mingled with calm censure is more beneficial than lavish praise without it. Respect him; reverence him; abstain from worshipping him. Remember, no ashes are lighter than those of incense, and few things burn out sooner.

ARCHDEACON HARE.

It appears that you yourself, of late, have not suffered materially by the wafting of the thurible.

WALTER LANDOR.

Faith! I had quite forgotten what we were speaking about last. It was about myself, I suspect, and the worthy at Edinburgh who reviews me. According to him, it appears that only two had read *Gebir*, namely, Southey and Mr. De Quincey. I have mentioned a few others; I might have added Coleridge, to whom Southey lent it, and who praised it even more enthusiastically, until he once found Southey reciting a part of it in company: after which, I am told, he never mentioned it, or slightly. In the year of its publication Carey, translator of Dante, had praised it. His opinion of it I keep to myself, as one among the few which I value. This was long before Mr. De Quincey knew Southey. It is marvelous that a man of so retentive a memory as Southey, should have forgotten a thing to which he himself had given its importance: it is less so that Mr. De Quincey imagined it, under the influence of that narcotic the effects of which he so ingeniously and so well described, before he exhibited this illustration. He had another *imaginary conversation* with Southey, in which they agree that *Gebir* very much resembled the *Argonautics* of Valerius Flaccus. Hearing of this, about a twelvemonth ago, I attempted to read that poem, but was unsuccessful. Long before, and when my will was stronger, I foundered in the midst of Statius. Happily, in my schooldays, I had mastered Lucan and Juvenal.

ARCHDEACON HARE.

They are grandly declamatory: but declamation overlays and strangles poetry, and disfigures even satire.

WALTER LANDOR.

Reserving the two mentioned, and Martial, I doubt whether the most speculative magazine-man would hazard five pounds for the same quantity of *English poetry* (rightly called *letterpress*) as all the other post-Ovidian poets have left behind. After the banishment of Ovid hardly a breath of pure poetry breathed over the *Campagna di Roma*. Declamation was spouted in floodgate verse: Juvenal and Lucan are high in that school, in which, at the close of the poetical day, was heard the street cow-horn of Statius.

ARCHDEACON HARE.

Even for the company of such as these, I think I would have left the Recker in *Auld Reekie*. Flies are only the more troublesome and importunate for being driven off, and they will keep up with your horse, however hard you ride, without any speed or potency of their own.

WALTER LANDOR.

True: but people who sell unsound wares, and use false scales and measures, ought to be pointed out and put down, altho' we ourselves may be rich enough to lose an ounce or two by their filching.

ARCHDEACON HARE.

No one ever falls among a crowd of literary men without repenting of it sooner or later. You may encounter a single hound outside the kennel, but there is danger if you enter in among them, even with a kind intention and a bland countenance.

WALTER LANDOR.

It must be a dog in the distemper that raises up his spine at me. I have spoken favorably of many an author, undeservedly of none: therfor both at home and abroad I have received honorary visits from my countrymen and from foreigners.

ARCHDEACON HARE.

Possibly there may be some of them incontinent of the acrimonious humour pricking them in the paroxysm of wit. I know not whether there be any indication of it in the soil under your shovel. Grains of wit, however, may sometimes be found in petulance, as grains of gold in quartz; but petulance is not wit, nor quartz gold. Are you aware how much thought you have here been throwing away?

WALTER LANDOR.

My dear friend! thought is never thrown away; wherever it falls, or runs, or rests, it fertilises. I speak not of that thought which has evil in it, or which tends to evil, but of that which is the exercise of intellect on the elevated and healthy training-ground of truth. We descend; and as we descend, we may strike off the head of a thistle, or blow away the wandering seed of a dandelion which comes against the face, but, in a moment forgetting them totally, we carry home with us freshness and strength.

For the sake of variety, yet not to be too prodigal of extract from a work issued for a benevolent purpose, we shall close our remarks with two more selections—the first from the imaginary conversation of “Nicholas and Nesselrode.”

NESSELRODE.

England, sire, is indeed tranquil at home; but that

home is a narrow one, and extends not across the Irish channel. Every colony is dissatisfied and disturbed. No faith has been kept with any of them by the secretary now in office. At the Cape of Good Hope innumerable nations, warlike and well-armed, have risen up simultaneously against her; and, to say nothing of the massacres in Ceylon, your Majesty well knows what atrocities her Commissioner has long exercised in the Seven Isles. England looks on and applauds, taking a hearty draught of Lethe at every sound of the scourge.

NICHOLAS.

Nesselrode! You seem indignant. I see only the cheerful sparks of a fire at which our dinner is to be dressed; we shall soon sit down to it; Greece must not call me away until I rise from the dessert; I will then take my coffee at Constantinople. The crescent ere long will become the full harvest-moon: our reapers have already the sickles in their hands.

NESSELRODE.

England may grumble.

NICHOLAS.

So she will. She is as ready now to grumble as she formerly was to fight. She grumbles too early; she fights too late. Extraordinary men are the English. They raise the hustings higher than the throne; and, to make amends, being resolved to build a new palace, they push it under an old bridge. The Cardinal, in his way to the Abbey, may in part disrobe at it. Noble vestry-room! where many habiliments are changed. Capacious dove-cote! where carrier-pigeons and fantails and croppers, intermingle with the more ordinary, bill and coo, ruffle and smoothen their feathers, and bend their versicolor necks to the same corn. It is amusing to look at a playground of striped tops, humming, whirring, wavering, now dipping to this side, now to that, whipt from the center to the circumference of the court-yard, and losing all distinctness of colour by the rapidity of their motion. We are consistent, Nesselrode. We can sit quiet and look on. I am fortunate, another may say judicious, in my choice of instruments. The English care more about the organ-loft than the organ, in the construction of which they employ stout bellows, but look little to the keys and stops. M. Pitt could speak fluently for hours together, and that was enough: he was permitted to spend a million a-week in expeditions. Canning issued state-papers of such elaborate lace-work that ladies might make shrouds of them for their dead canaries. Of Castlereagh you know as much as I do. We blew softly the snuff into his eyes and gave him the boxes to carry home. He has the glory of being the third founder of the French monarchy. Pitt sharpened the sword of Bonaparte and placed the iron crown upon his head. He was the cooper who drew together and compacted the barrel, by setting on fire the chips and shavings and putting them in the center.

NESSELRODE.

Small is the expenditure of keeping a stop-watch under the pillow and an alarm at the bedside. For less than ten thousand crowns yearly, your Majesty knows the movements of every dangerous demagogue on the continent. To gratify your Majesty, no less than his Majesty of Naples, the chevalier Graham, then a Minister of England, gave information against the two brothers Bandiera, by which they were seized and shot.

NICHOLAS.

I hope we shall see the chevalier once more in office.

NESSELRODE.

The English are romantic. Some of them were displeased, not so much at his delivering up the young men to inevitable death, as at opening the letter. They have an expression of their own; they called it *ungentlemanly* and *continental*. Practical as they are in their own private concerns, they much undervalue expediency in their political. I am persuaded that, in general, the betrayal of the Bandieras is more odious to them than the tortures in the Ionian islands, which it behoves us politically, when occasion offers, to commiserate.

Our last extract is complete in itself, and bears the heading

TRANQUILITY IN EUROPE.

Europe is now restored to such a state of tranquillity as she never enjoyed before. The ramparts of constitutions have fallen under the cannon of kings: and kings have absolved themselves from oaths; oaths! barbarous inventions of ancient Paganism, continued through the dark ages, melted down by the burning light of France, resordered and reformed by her, and ultimately thrown into the smelting-pot, in order to be made into handles of sabres and crosses of honor. What a perfect state of peace and happiness does our world enjoy! Every prince in harmony with his neighbour: universal concord and decorous silence throughout rival nations; Religion re-seated on her throne, and sanctioning in a voice from above the chastisement of the refractory. Forests, which supplied timber for the machinery of manufactories, where the ill-disposed became wealthy and turbulent, now supply it more copiously for gibbets; the lither twigs being tied up into rods for the flanks of ladies who bemoan their husbands. Not a vestige of what the factious call liberty is to be seen, either in the fields of industry or in the sandy and less fertile tracts of literature. To make amends, an electrical wire,

stronger than that which unites France and England, is about to unite France and Ireland, and to be conveyed like gas from house to house. These blessings never would have been conferred upon humanity, had Russia been deterred from interference in Hungary. Austria was repulsed and subdued: Italy had cast from her neck upon her toilet that beautiful chain which had so long adorned her, made froward by too much kindness. She now sings again in her chamber, delighted with her happy deliverance from incendiaries.

Pope Pius he is God, and Louis is his Prophet.

We have no further trouble about politics. Everything is now arranged for us according to the most approved system of *finality*. However, with all our prudence, and all our persuasion, some refractory minds will stand out against us, never to be convinced that “whatever is, is right” any more than the author himself of that saying was, who spent the greater part of his life in loud declamations, proofs, and examples to the contrary. Nothing is pleasanter, few things are more difficult, than to shut one's eyes before any imminent danger, especially a conflagration. We are doing it; but I sadly fear that before we open them, our eyelashes will be sorely singed, and our sinews seared into inactivity. The only turbulence we have lately seen is a turbulence for peace. Certainly war is a grievous curse; but it is not an irreparable evil, it is not a mortal sin against society. Attribute both to those (and drive them beyond the pale of humanity) who deprive fellow man of his manhood; of natural law, of civil liberty, of locomotion; who lop him to a pollard in his early growth, cut him down in his maturity, and plane him and glue him and fashion him into various machines for their outlying farms or commodities for their domestic furniture. Against such men war is always just, but is not always expedient. Some virtuous men turn their attention more fixedly on economy than on humanity. It behoves us to consider both; but humanity in preference. Great offenders have always great defenders. What can the powerless do against the powerful? In the field nothing! Must then the destroyers of their species rest their heads quietly on the bodies of the fallen? Shall they who have broken every law of God enjoy in tranquility the fruits of their crimes? Does Justice, does Reason, does Religion inculcate this? Yes, the religion of Montalembert; the religion of Catherine de Medici; the religion of Louis Bonaparte. M. de Montalembert calls upon all good Frenchmen to vote for this traitor, perjurer, and murderer: for what services? For cannonading Rome and Paris; for setting up God's image (such doubtless is Pío Nono) on the ruins of the two finest cities in the world. Behold this religion! behold her stalking up the Church amid halberets, and swords, and bayonets, and baldrics! a booted and spurred Religion, whose front outbrazenes the brass helmet over it, and whose stride is the stride of Bellona. Here she comes! shaking at every step embroidery and horsehair, ring and dagger! Here she comes! marching to the clangor of regimental trumpets . . . unmindful and reckless that behind, and near at hand, is also the Arc-angel's.

The New Bond of Love: Scraps from the Writer's Albums. New York. Published for the Author.

The object of this work is to propound a new remedy for all our social evils. After some thirty-five pages of as flimsy, bombastical, and unmeaning rhetoric as was ever frothed, even in Yankee Land, about “Heaven, water, and earth, moral and material progress;” “Jerusalem, Athens, and Rome;” “the sinful mountain;” “the black river of selfishness;” “the blue river of love;” “the ebbs and tides of human doings;” &c., &c., we come at last to the author's panacea for all the ills that suffering humanity is heir to. It is contained in the following lumbering recommendation to all and sundry:

Let every human being under the broad face of heaven make up his mind, by his own free will, to work, according to his ability, during one month of every year, for the benefit of those who happen to be less competent, although they are not less good.

This is the “New Bond of Love,” which, after being established first in the United States, is to “strike home to the bowels of humanity.” The writer sees much difficulty at first in setting his project afoot; but he has much confidence in it, if once fairly tried:

Some will say, perhaps, the idea is practicable. The majority will say it is not. But the attempt has never been made. Give to the idea the benefit of the doubt. Make the attempt. Try whether it is practicable or not.

Believing, however, that it is the fair sex who are most likely to be influenced by such a philanthropical appeal he adds:

If men have no time to attend to it, are there not many high-minded women in this new world who have already given splendid proofs of their capability

of acting? . . . Let them proclaim that they themselves will henceforward preach, or lecture, or draw, or knit, or embroider during one month of every year, for the benefit of those who are less competent, although not less good.

When once established, however:

Whoever does not submit to this rule of society, let him be shunned with the same feelings of disgust as the drunkard, who parades before the world his infirmity; or the wretch whose soul is so darkened, that he cannot even keep his body clean.

This is in strange contrast with the free will mentioned in the "Bond" above, and would seem rather as if the writer wished to get his "Bond of Love" subscribed to by a species of terrorism. We acquit him, however, of this intention; and, without wasting time in setting forth the absurdity of his project, according to the generally-received principles of a science which perhaps he despises—we mean that of political economy—we shall merely observe that it has never been our lot to see a social or political nostrum broached in such rhapsodical terms, or with so little chance of success, as the present, whatever may be the benevolence of the writer's intentions.

Colchester Castle not a Roman Temple. By the Rev. E. L. CUTTS. London: Bell. 1853.

THIS pamphlet is a reply to a remarkable essay written by the Rev. H. Jenkins, with the design of proving that Colchester Castle is a Roman Temple, erected in honour of the deified emperor, Claudius; together with a subsequent appendix, explanatory and defensive. Had this essay emanated from one less distinguished than its author as an antiquary and a scholar, it would probably have attracted but little notice; but being sent forth as the result of mature and careful consideration, by an archaeologist who was known to have directed his attention more particularly to the investigation of Roman antiquities in England, it could hardly fail to be received with great interest; while on the other hand the theory was certain to meet with much opposition from those who were convinced that Colchester Castle is a purely Norman structure. The refutation of Mr. Jenkins's ingenious hypothesis has been undertaken by Mr. Cutts, the honorary secretary to the Essex Archaeological Society. An ordinary reviewer, jealous of the truths of archaeological science, might have felt a strong temptation to deal rather severely with the speculative opinions advanced in the essay, opposed as they are to the facts established by modern antiquaries, and calculated to induce much misconception among those who are but imperfectly acquainted with architectural antiquities. But the propounder of the "temple theory" has found in Mr. Cutts a generous antagonist, who, having entered upon the controversy with an associate in the same cause of antiquarian research, has conducted it in a friendly and courteous spirit. We have not space to review Mr. Cutts's elaborate and scientific examination of his opponent's theory; but he has succeeded in effectually overturning it by a clear, temperate, and logical argument, supported by an array of facts and illustrations, which we believe will ultimately compel Mr. Jenkins to acknowledge himself vanquished.

Among the many evidences which the writer has adduced in support of the Norman origin of the castle, one which strikes us as most conclusive is the remarkable conformity shown to exist between the keep of Colchester Castle and the White Tower, London, known to have been built by Gundulph, Bishop of Rochester, circa 1078. So alike are they in fact, as to suggest the probability that, if not actually the works of the same architect, one was a copy of the other. We are not aware that this similarity has been noticed before, and it will therefore be a subject of much interest to the antiquaries of this metropolis. Plans of the various floors of both edifices are given in illustration.

Independently of the special object with which the pamphlet was written, from the manner in which the subject is treated, and the numerous examples referred to, the student of archaeology will derive from it much information and instruction relative to Norman castellation, and the principles of construction of both Roman and Norman edifices. It will also be found especially valuable as a *Hand-Book for Colchester Castle*. There are few persons who do not feel pleasure in viewing the proud monuments of feudal splendour and magnificence, exhibited in the remains of our ancient castles; but, except to the experienced eye of the antiquary and the architect, the plan and construction of a large castle, especially when in a dilapidated condition, is not often apparent; and the casual visitor, or the young student, soon becomes bewildered, and seldom returns with any definite idea of the situation and uses of the various portions of the structure. To such persons this little work will be found extremely serviceable, as it contains an ample and familiar description, with engraved plans, of the keep of perhaps one of the finest early Norman castles remaining in England.

Western India: Reports addressed to the Chambers of Commerce of Manchester, &c. by their Commissioner, the late Alexander Mackay, Esq. Edited by JAMES ROBERTSON, Esq. With a Preface by THOMAS BAYLEY, Esq. London: N. Cooke.

It will be remembered that about two years ago the cotton manufacturers were seized with a sudden fit of alarm lest the supply of cotton should fall short of their requirements; and a subscription was raised, and Mr. Mackay sent over to the East Indies to ascertain what were the capacities of that country for the cultivation of the cotton plant—what the practical difficulties that impeded its profitable extension, and the best mode of overcoming them. Mr. Mackay proceeded on his mission, but was unfortunately arrested by the hand of death before he had completed his task. But he lived long enough to make many valuable reports, which have been collected in the volume before us, and introduced with a preface by the Chairman of the Manchester Chamber of Commerce. The general result of the investigation does not inspire very confident expectation of any present prospect of much extending the cultivation of cotton in India, for this simple reason, that it does not pay so well as other crops—it will be undersold by America; and Mr. Mackay fails to show how the cost of production can be so reduced as to compete with the United States. Railways may do something; but there are other difficulties which railways will not remove. The labour question, perhaps, has something to do with it. Although special in its subject, there is much information of general interest scattered about this volume.

MESSRS. TEGG and Co. have published a new edition (the fifth), of their very popular *Dictionary of Chronology, or Historical and Statistical Register*. It has been carefully revised and much enlarged. An invaluable student's book.—*Chambers's Repository of Tracts* has now completed its seventh volume. It comprises a vast amount of instructive as well as of amusing matter. Each tract contains an article on a single subject, such as would not disgrace a quarterly review,—as a Visit to Belgium, a Life of Cervantes, a Sketch of the Jerusalem Delivered, a History of the Mormons, &c.—A *Bundle of Crow-quills*, by the famous ALFRED CROWQUILL, appears to be a gathering of his papers contributed to the periodicals. They treat in a light, humorous, but yet sensible manner, of divers topics of the time, chiefly social.—*The Warriors of our Wooden Walls* is a sort of brief and popular naval biography, by Mr. J. B. WALKER, tolerably written.—A second edition has been called for of Mr. C. B. ALLEN's *Rudimentary Treatise on Cottage Building*, which contains excellent instructions for improving the dwellings of the poor, and the text is illustrated with plans.—*Anne Barclay; or, Sketches of the Society of Friends*, is a pleasing picture of that amiable sect in the social relationships of life.—*Five Lectures on the Principles of Currency and Banking*, by Mr. R. H. MILLS, Barrister-at-Law, present an excellent outline of the subject, just such as every mercantile man needs to be acquainted with; and we commend this volume to the study of all who are, or are to be, engaged in commerce.

PERIODICALS AND SERIALS.

Blackwood begins a new novel this month. The first part of the "Quiet Heart" promises well; it is beautifully written, but it is not to be compared in any respect with "Lady Lee." Another tale makes this number attractive. It is in the humorous strain, entitled "Rapping the Question." An essay on "Real and Ideal Beauty" is worthy of Christopher North himself.

The *Dublin University Magazine* opens with another gathering of poetry, which, however, is of no great merit. Mr. Grattan, the novelist, is the portrait of the number, and its gem is "a Visit to Holy Land," by the author of "the Falcon Family;" "Half an Hour with the Modern French Poets" will be read with great interest by all who have literary tastes. This number is an unusually attractive one. It closes the year and the volume with a flash.

The December number of the *Eclectic Review* will rivet the attention of readers by its first paper on "the Instinct and Intelligence of Animals," abounding in curious facts and reflections. "The Mystery of the Day" is a temperate notice of the Table-turning and Spirit-rapping mania, and "Bleak House" is ably reviewed.

Mr. N. Cooke's *Universal Library* presents to its subscribers the poems of Burns, complete for a shilling.

The *Gentleman's Magazine* has some valuable "Notes on Mediæval Art in France," and a paper on the very antique topic of "the Immigration of the Scandinavians into Lincolnshire." The features that give to this periodical its permanent value are steadily maintained with unflagging industry in the gathering together of facts historical and biographical.

Chambers's Edinburgh Journal, for November, continues to be the most instructive and substantial of all the cheap periodicals. It has less nonsense, less brilliancy, but more sound common-sense and wholesome

teaching, than any other. Hence its popularity has never declined.

Mr. Tallis's edition of *Captain Cook's Voyages*, profusely illustrated, has reached its thirteenth part. It will be quite a national work.

The twenty-fourth part of the *Portrait Gallery* completes the second volume. It contains seven portraits of distinguished men, with memoirs—among them Cuvier, Napoleon, and Scott.

The first part of John Cassell's *Historical Educator* is designed to be a complete collection of original histories. Already have been commenced those of the United States, written by Mary Howitt, and admirably done, the History of Greece, of Egypt, and of Chronology. It is illustrated with many engravings.

Parker's National Miscellany for December is improved. "The National Gallery," and "The National Drama," are topics appropriate to its title. The "History of the Discovery of the Northmen in the Tenth Century" is a paper of considerable value, for it exhibits much research.

The *Illustrated Magazine of Art*, by John Cassell, is one of those enterprises which only a man of his genius could have undertaken. Here we have near 100 pages of well-written articles, descriptive of some forty or fifty woodcuts, in the first style of art, together with a series of the works of the old masters, engraved,—and all for a shilling.

Parts XVIII. and XIX. of the *Crystal Palace* contain six steel engravings of the most remarkable objects in the exhibition of 1851, with descriptive letter-press.

Mr. Tomlinson's *Cyclopædia of Useful Arts* is now almost concluded. In this part he arrives at the word "Telegraph." It is lavishly illustrated.

Mr. Orr has commenced a periodical called the *Circle of the Sciences*, designed to be a series of short popular treatises in every branch of science, teaching the facts which have been ascertained—a sort of sketch of human knowledge. It is to be so cheap as to be within the means of the poorest. The first number, on the "Nature, Connection, and Use of the great departments of Human Knowledge," is very ably written. The *Family Friend* is another cheap and useful magazine.

Nos. VII. to X. of the *New York Crystal Palace* is similar in plan to the *Art Journal* record of our own exhibition. It contains a multitude of engravings of the principal objects in the American palace of industry.

The December number of the *Art Journal* presents its readers with an engraving of the Raphael in the Berlin Gallery, and of Simpson's "Negro," and Thompson's "Dead Robin," in the Vernon Gallery, besides its usual woodcuts and intelligence relating to art.

Putnam's Monthly Magazine for December is made more than usually attractive by an article on the New York Exhibition, having numerous woodcuts, illustrative of the most interesting objects exhibited there. The other contents are somewhat more substantial than usual. A paper on the "Night Birds of America" will be read with much pleasure. We have already noticed the excess of light literature in this periodical.

Tait's Magazine opens with a paper on British Agriculture. "Recollections of Jamaica" is another instructive contribution. "Priest and People" is a good story of American life.

The completed volume of *Home Thoughts*, a cheap periodical, forms a useful and readable miscellany of tale, essay, poetry, and riddle.

Mr. Jas. W. Johnston, M.A. has issued the first number of the *Chemistry of Common Life*, in which he gives a popular account of "the air we breathe and the water we drink." It promises well.

The *Church of Scotland Magazine*, besides its special duties, has a good article on the Czar and the Greek Church.

Hogg's Instructor opens with a sketch of Hugh Miller. It has also a very complete account of the Chinese Insurrection, some tales and essays of various merit and attractions. The sketches of current literature are very good.

The *Irish Quarterly Review*, for Dec. has a character of its own. It is something more than a mere review—it is, in fact, a quarterly magazine, treating, as only a quarterly can, of subjects admirably selected, and thus having special claims upon the reader, who is probably beginning to find the never-ending quarterly reviews a nuisance. The *Irish Quarterly*, although local in name, is not so in its contents. It may be read with quite as much interest on this as on the other side of the channel. Even the article on "the Streets of Dublin" will amuse the most fastidious Englishman—it is so stuffed with anecdote. It opens with a paper on "Limited Liability in Partnerships," which it advocates; but which appears to us to mean nothing more than this, that men shall be allowed to reap the gains without being liable for the losses—in other words, it is the old game: "heads, I win; tails, you lose"—a contrivance to enable persons to cheat their creditors with impunity. "Dumas and Ferrier on Men and Books," is a delightful paper; and so is the "Life of Macklin." We doubt whether the review will be improved by the promised list of new books.

FOREIGN LITERATURE.

CRITIC ABROAD.

EVERY new day compels us to confess with the royal preacher, that there is "nothing new under the sun." In spite of steam-engines and patent-agents, and manifold pretences of the inventive present, we have forced upon us from divers quarters the conviction that the thing that is, is that which hath been, and that there is nothing new under the sun: nothing that has not had a conceptive origin, and which only required cunning workmen with material and tools to work out. Scepticism, on the whole, is a dull fellow, although he may fancy himself very clever. He goes to college, and hears lectures on oxygen and hydrogen, and comes home to pose his parents about the gaseous components of common air. He has his theory about the flood; doubts the scientific attainments of Moses; has new notions about the walls of Jericho; thinks Job the hero of a poetical myth; ignores Homer, except as a blind ballad-singer; sets Virgil down as an English Pope, writing in Latin; and Horace as a man of no very good repute, fond of good wine, good suppers, and boon and aristocratic companions. New facts tend to confirm old converts, and to confute historical theorists. We should be sorry to come to the conclusion, except poetically, that there are really fairies, who now dance in rings on our brown heaths of a night, clad in pea-green jackets, and peaked crimson hats; and that there are still pixies in Devonshire, who do night duty and morning duty as choppers of wood, churners of milk, and tenders of stalled oxen. Like good Samuel Johnson, we have a horror of ghosts. "All reason," said the Doctor, "is against them; all faith is for them." Exactly our notion, if we may venture to express an opinion after so great a man. It may appear cowardly to say so much; but really we eschew a churchyard of a dark night, and when to pass through one is necessary in order to reach a railway station, we whistle with what breath fear has left within us, looking over our shoulders meanwhile, in order to give fight to the denizens of the tomb in Parthian fashion. It is hard to say whether modern history is animated more by Brahma or Siva—by the creative or destroying principle. On one hand, our old divinities are taken away from us; on the other, many old superstitions have been restored to us. We deride many old travellers, and set them down as liars. Modern travellers are their representatives in the flesh, and confirm to a tittle all they have said in writing. Here now is a book filled with pretty pictures, which falls in opportunely as a text, *Voyageurs anciens et modernes*, &c. ("Ancient and Modern Travellers; or selections of the most interesting and instructive voyages and travels since the fifth century before Christ until the nineteenth century"), by M. Ed. Charton. This, the first volume, dated, betimes, 1854, is confined to ancient travellers—to Hanno the Phœnician, to Herodotus, Ctesias, Pytheas, Nearchus, and Julius Caesar. Julius Caesar has passed muster for eighteen centuries as a voracious historian; but all the others here named have been regarded as fabulists. Hanno speaks of rivers of fire and musical forests, and is disbelieved, because no one had then seen a lava-stream from Etna or Vesuvius, or had listened to the Eolian music of a pine forest. His savage men and women, who cast their skins as a serpent casts his slough, could be easily explained by the ingenious reader. By and by our old friend Sinbad the sailor must be admitted into the fellowship of voracious travellers. Why doubt his roc and the roc's egg? In the heart of Madagascar such a bird is believed to exist at the present day. In 1848 a hill in that island tumbled down, and revealed enormous fossil eggs and bones, supposed to have belonged to a bird long since extinct. The eggs and bones were remitted to Parisian savans, who, after duly weighing and considering them, came to the conclusion that they belonged to a new genus in the group of *brevipennis*, and gave to the bird the name of *Epijornis*. The equatorial circumference of one of these eggs was three-quarters of a yard—the greater axis of the ovule above twelve inches. Let any one who doubts the fact go to the Museum of Natural History in Paris, and judge for himself. Of this *Epijornis* it has been recorded: "When he flies, he resembles a cloud.

If he pounces upon an ox, he despatches him with a blow of his beak, and then carries him up into a high mountain in his talons." This is an 1850 history; and who, after this, can gainsay Sinbad? After Hanno comes Herodotus, most delightful and guarded of gossipers. He, too, was set down, by the wise men of the last and doubting century, as a grey-beard fabulist; and yet modern discovery confirms to a tittle almost what he has written about the Nile and the wonders of Egypt. It is all true (though the Grecian traveller was disbelieved) about the watery-eyed crocodile and the little bird called *trochilus*. The crocodile, after divers subfluviate researches, finds his gullet (he has no tongue) rather the worse on account of the numerous leeches which have attached themselves to it. In this extremity he paddles ashore, and, having stretched himself at length on the warm sand, opens his ponderous jaws. Hereupon comes the *trochilus*, and, entering the portals of these jaws, commences to eat up the leeches, and, having finished his meal, departs in peace. Herodotus tells the tale far better than we can tell it, and has been regarded as a story-teller in the obnoxious sense of that word; but Geoffrey Saint-Hilaire, a naturalist of great name and fame, confirms all that has been said by the Father of History. Ctesias was descended from Esculapius. He, too, tells his wonderful tales of monkeys with more tails than one, and of polyglott parrots—of wonderful stones that attract like loadstone, and of rivers of pure gold—of the *monoceros*, or unicorn, or griffin, whose favourite food is man. He, also, is a story-teller; but, in time, he will be proved to have been right. Pitheas and Nearchus are found to be as correct, geographically, and in point of natural history, as could be expected. We must speak with due caution of ancient authorities, and be prepared to prove them fabulists, before we ought, in justice, to call them such.

That great, singular, and inscrutable man, Napoleon Bonaparte—to what libraries his name and fame have given birth! When will the world have done its talk of him? Those that affect most to despise him are those who, by their patter, clatter, and *post-mortem* kicks, tend most to raise him to the dignity of a demi-god. We know Cromwell best through his letters, as published by Carlyle; and Wellington, through his dispatches, published by Gurwood. Now we have Bonaparte painted to the life in his letters, proclamations, and bulletins, as collected by M. Kermoyan. The title of his book, of which one volume only has appeared, runs, *Napoléon: Recueil par Ordre Chronologique*, &c. ("Napoleon: a Collection, in Chronological Order of his Letters, Proclamations, Bulletins, &c.") The editor weaves the whole so dexterously together, that he makes Napoleon his own biographer. What a wonderful, clever, selfish, ambitious, thoughtful, and yet inscrutable man, we repeat, was this Napoleon Bonaparte!

And the theme is to be continued, as we perceive. Another work will shortly appear; and, judging by the specimen of its contents which we have seen, it will be a highly interesting one. The title is *Souvenirs de M. Villemain: Entretiens de M. Narbonne et de Napoléon* (1812). All these will enable us in time to measure the height of this Titan in intellect, and this dwarf in his moral characteristics. Such a great man, and, at the same time, such a small man, God only permits to appear once in the centuries. As a matter of book statistics we may mention, what we have heard on good authority, that the battle of Austerlitz has given birth to sixty-five works in this country and on the Continent—the expedition into Russia seventy-one.

From Jersey has been sent us two numbers of a new journal: *L'Honneur—Journal de la Démocratie Universelle*. It bears as mottoes the two words, *Science—Solidarité*. We have an honest prejudice to these fine French words when they are adulterated, as we suspect they must be, with politics. We notice this journal not on political grounds; but from the literary inference we derive from a perusal of its columns that noble intellects are at work upon it—speaking upon the "Middle Island," that which they cannot speak in France, with small chance of indoctrinating the islanders, or of advancing their own cause. Victor Hugo,

Sue, Morney, are or more or less mixed up with this journal—and it is on purely literary grounds that we notice it. The democracy here, and the literature here, are made the means of attacking an individual. We have no particular love for the existing emperor of France; but we cannot defend the mode of attack which is made upon him by some of the distinguished refugees of the French Metropolis. We should not mention the name of M. de Morney but for this reason. He purchased, for a considerable sum in francs, a share in the *Revue de Deux Mondes*. He wrote at the same time in *Le Constitutionnel*. In the one he set up a theory, or advanced an argument, which he demolished in the other. He was a man at variance with himself—suicidal matutinally. M. de Morney may be shabby as a publicist; but this is no reason why his name should be selected, through which to wound or annoy the Emperor, because of some remote propinquity. Europe is getting too old for another edition of *Chroniques Scandaleuses*. And what is this but scandal, and altogether beside the literary claims of M. de Morney and the politica' of M. Louis Buonaparte: "M. A. De Morney est le fils adulterin d'Hortense Beaumarnais et du Comte de Flahaut." Let this be true, and how can it damage the literary reputation of De Morney, or abridge from the imperial rank of Napoleon?

TURKEY.

STATE OF TURKISH LITERATURE

FROM THE CONQUEST OF CONSTANTINOPLE TO THE CLOSE OF THE EIGHTEENTH CENTURY.

Geschichte der Osmanischen Dichtkunst. ("History of Ottoman Poetry.") Von HAMMER PURGSTALL. Pesth.

Essai: l'Histoire de la Destruction des Jannisaires. Traduction Française. ("Essai's History of the Destruction of the Janissaries. French translation.") Paris.

Histoire de l'Empire Ottoman. Von Hammer Purgstall. Traduction Française de J. J. HELPERT. ("Von Hammer's History of the Ottoman Empire." French Translation by J. J. HELPERT.) Paris.

Journal Asiatique ("Asiatic Journal"), *passim*. Paris.

Wiener Jahrbucher. ("Vienna Year-book.") Vol. XCVI.

THE vague and general opinion of Europe long attributed to the race of the Osmanlis an obstinate aversion to improvement, indolent abhorrence of intellectual exertion, and bigoted attachment to a religion which forbids the exercise of intelligence. The latter idea prevailed, even though we recall a time not so far distant in the world's annals, when letters and philosophy found refuge in Arabian schools, and at the court of learned Caliphs, from the profound darkness which brooded over the West, and threatened to extinguish there for ever the light of science. The Ottomans, in succeeding to the temporal and spiritual, strove also to retain the mental supremacy of their predecessors.

Literature, philosophy, and the sciences, in connection with religion and legislation, are the three principal branches into which Mussulman doctors divide their sum of knowledge. Literature comprehends lexicography, etymology, and syntax; rhetoric and its branches; history and its branches; dialectics; and the science of reading the Koran, the standard of beauty in the Arabian style. The second branch includes logic, mathematics, geography, astronomy, theoretical philosophy, medicine, and natural science. The third numbers the science of traditions and the interpretation of the Koran; scholastic and practical theology; study of special laws; elements of jurisprudence, which consists in the knowledge of the principles deduced from the different juridical systems of the different sects.

At least a century before the conquest of Constantinople, the Osmanlis could boast writers, whose works remain to justify their reputation. They possess many treatises on astronomy—which they cultivated with success from the most ancient times—mathematics, algebra, and physics. In experimental science they made small advance, but they appropriated the speculative philosophy

of the Greeks and Arabs. Poetry was not neglected; yet their most remarkable progress and power has been displayed in works on jurisprudence, the art of government, and political economy. The annals of the Empire, complete and faithful, testify to the well-earned fame of the Ottoman historians.

A passage from the history of Seadeddin, preceptor and historiographer of Murad IV., who wrote about the year 1554, at once affords description and example of the Ottoman people and the Ottoman style of composition.

THE CAPTURE OF CONSTANTINOPLE.

The besiegers and the besieged continued their work. They remained under arms from the dawn till the sun, the bird with golden wings, ceased to appear on the terrace of the horizon. At length the Mussulmans placed their cannon and formed their entrenchments. This task was confided by the Sultan to the Azebs and Janissaries. Soon the gates and ramparts of Constantinople, like the heart of an unfortunate lover, were pierced in a thousand places. The flame bursting from these instruments* of war, with bodies of brass, and mouths of fire, spread fear and trouble amongst the miscreants. The smoke dispersed through the air and, mounting to the stars, effaced the distinction between luminous day and sombre night, and soon the face of the world grew obscure like the dark fortune of the unhappy infidels. Escaping from the bow, the arrows, ourambassadors, sounded in the ears of enemies forsaken by their guardian angels the sentence of the Koran, *Wherever thou fleest death awaits thee*. Our slingers incessantly poured stones upon the desperadoes defending the towers and ramparts, who verified instantly the menaces of the holy book, *Thou shalt strike them with stones which contain the sentence of those they reach*; and went to ratify at the bottom of hell, the decision of the judge of the tribunal of predestination. However, the stone bullets, the bombs, and the muskets discharged by the infidels, overturned the rampart of existence of a certain number of Mussulmans, and the hippodrome of combat was strewn with martyrs. Two great vessels, whose sails reached heaven, came from the Franks loaded with artificial fire, and worthy of the fire of hell, to succour the Greeks. The miscreants who manned these vessels rushed on the place, and began to repair the crevices and holes with which the fortifications were covered, and to repulse the warriors of the Faith. The besieged, proud of their momentary success, like the tortoise emerging from his shell, raised their heads over the ramparts, and vociferated insults to the Mussulmans. Therefore the chiefs of the empire who were in accordance with Khalil Pacha, endeavoured to show the victorious monarch the impossibility of taking Constantinople, and the necessity of making peace and returning. But the hero, naturally averse to timid and ill-conceived counsels, disdained the perfidious advice. Firm in their position, the Mussulmans, obeying the judgment of the Ulemas and sheiks of right views, continued to precipitate into the ditch of death numbers of those ungrateful to the Divinity who defended the place. The doctor Ahmed Kourani, the sheik Acschems-eddin, and the vizier Zagtons-Pacha, sharing the Sultan's sentiments, opposed pacific measures, saying, "that to withdraw the hand from the hem of the robe of victory, is no response to the generous resolution which had been formed;" and they repeated to the troops the promises of the Prophet, "Greece shall be your conquest," exhorting them to exert all their efforts to realise the other prediction of Mahomet, "The most terrible combat will be at the taking of Constantinople." The Mussulmans prepared to relinquish life in obedience to the dictates of religion, lighted the field of battle night and day with the lustre of their swords. Yet the enchanting beauty of victory delayed to lift up her radiant countenance. On that night the Mussulmans combined the double merit of prayer and fighting; with the blood of martyrdom they purified from the stain of sin the hem of their garments. Soon, the sun having emerged from the darkness of the west, and put to flight legions of stars with the darts and arrows of his rays, the Frank general mounted the ramparts to repulse the cohorts of the Faith. A young Mussulman, holding to the rope of firm resolution, sprung like a spider up the wall, and drawing his sword, like the crescent of the moon, at one blow sent the soul of that infidel from the impure nest of his body. At this sight the Franks rushed on the path of the fugitives, and like an impetuous torrent poured towards the sea to regain their ships. The Ottomans planted on the walls of Constantinople the standard of victory, and proclaimed with the free tongue of their swords the *surates* of triumph. The defence of the place relaxed, and the good news expressed by the words of the Koran, "Certes, our army shall reap the victory," filled the Mussulman troops with pious enthusiasm. When the Greek Emperor heard that those who bore the standard of God had entered the palace, his spirit sunk, and he knew the banner of his fortune was laid in the dust.

This extract, selected from the *Diadem of*

* Artillery was first used at the siege of Constantinople.

Histories, well exhibits the mental character of those fanatical and indomitable warriors, who fell upon the decaying remnant of the Roman Empire with the same fervent spirit of conquest, of faith, and of contempt for their adversaries, that inspired the ancient Israelites in sight of the Promised Land. Glorious with the gifts of nature and art, the fair Greek metropolis was the first object of Ottoman ambition, and remains the first object of affectionate admiration. The same author, Seadeddin, whose work, although too rhetorical and hyperbolic, is truly remarkable, and begins the annals of the Ottoman Empire, thus describes the city.

Constantinople incloses high mountains, vast plains, agreeable walks, and convenient ports. Contrasted with this, no other city deserves the name. Does there exist another place in the world where, as in Constantinople, gold is as common as earth? This majestic capital, embellished with sumptuous monuments, may be compared to the graceful body of a young beauty, and to the dominion of genius in its vast extent. It is unjust to call Constantinople a city—which could inclose within its limits several cities!

Mahomet, when he entered Constantinople, touched by the desolation he had caused, repeated sadly the distich of the Persian poet.

"The spider spins her web in the palace of kings, and the owl chaunts her nocturnal song from the towers of Efraziab."

It was not a barbarous chief at the head of undisciplined hordes who thrust from his degraded seat the last ill-starred inheritor of the ruins of the Roman Empire. Mahomet the Second was a liberal patron of literature and the arts. Conversant himself with all the languages of Europe and Asia, no narrow bigotry, erroneously attributed to the followers of the Koran, prevented the impartial distribution of his bounty to the learned men of different faiths and various nations. "Seek knowledge, though it be in China," was the command of the Prophet; and the library founded by the conqueror of Constantinople bears for inscription this sentence: "The study of science is a divine precept to all true believers."

Two richly-endowed universities, the Ayâ Söfiyah and the Mohammedieh, were the gifts of the same enlightened sovereign. Not only were the poets of Persia and Arabia encouraged by Mahomet; but the Latin ode addressed to him by Philadelphus was accepted and rewarded, and the portrait of the Sultan was executed by the Venetian artist Gentil Bellini.

From the earliest periods of their history the Osmanlis cultivated letters. "Support the Faith and protect science" was the last injunction of Othman to his son Orkhan; and wherever the sway of the victorious Ottomans extended this order was obeyed.

Munificent sums, devoted by pious donors, provided the means of public education, and the early sultans endeavoured, with temporary success, to restore the brilliancy of the Arabian schools. More than five hundred colleges were attached to the religious edifices by royal founders. Central schools for elementary instruction multiplied, to the advantage of all classes; and the poor scholar's maintenance was derived from neighbouring establishments. Mahomet II., Selim I., and Solymán I., zealously promoted the cause of science, but under their successors the work declined. The corruption of the seraglio, the practice by which the jealousy or the precarious tenure of the reigning sovereign reduced the princes of the blood to the condition and aimless life of state prisoners, quenched at its source the hope of improvement.

Mahomet II. corresponded with the most enlightened princes of the age, while the pachas and viziers of his empire, proud of their lord's example, competed for the prize of literary excellence, and rivalled authors by profession. His son, Prince Djem, the celebrated Zizim, conferred on poets the most honourable appointments at his court. Amongst the accomplished recipients of Mahomet's favour numbered a poetess, Seneib; but, it must be confessed, a borrowed lustre from the stars of Persia appears reflected in the galaxy of Ottoman genius.

Hammer dates the dawn of Ottoman poetry from the time of Mourad II. In his reign Amadeddin, surnamed Nizim, from his birth-place, a village near Bagdad, expiated by a cruel death the freedom of verses, in which he imprudently revealed the doctrine of the Soufis. He had embraced the dogmas of the Sheikh Schoubli, founded upon the maxim *I am God*, and that the

human soul, absorbed in God, mingled with his, as the raindrops with the waters of the sea. He pronounced the Koran to be a purely human work, and considered the letters of the alphabet as symbolic signs of the intelligence, each corresponding to a member of man. Soufisme is the Pantheism of the Mussulmans; a compound of Indian mysticism with the doctrines of Islam and of the Gnostics, which first took root in Persia, and penetrated the spirit of its literature. The mystic universally recognised as the master of the Soufis was the Sheikh Mewlana Djelal-leddin Rumi, upon whose principal work a Turkish commentary has been written.

The reign of Bayezid II. was auspicious for the progress of literature. In his day lived the Turkish Sappho, Mihri, and immortalised in verse her attachment to Istkander.

The Poets Meshi, Nedjati, Aftabi, Basiri, Djelali, Hamdi, and Kemal-Pacha-Zâdeh, were distinguished by the favour of Bayezid II.; and the voluptuousness of an oriental court frequently dominates in their verses over the sterner precepts of the prophet.

AN ODE OF MESHI.

Listen to the song of the nightingale. The vernal season approaches. Spring has formed a cradle of pleasure in the grove where the almond tree sheds her silver flowers. Be joyous! abandon thyself to the gay moments, for the time of spring passes swiftly, it will not last!

The groves and hills blossom with flowers. A pavilion of roses, the seat of pleasure, is raised in the garden. Who can tell which of us may be still in life when the bright season is ended! Be joyous, &c.

The grove is shining with the glory of Ahmed amongst the plants. The proud tulips represent his companions. Come, O people of Mahomet! It is the season of pleasure. Be joyous, &c.

No longer are the flowers pale, no longer the rose-bud droops its dreamy head upon its breast. The rocks and mountains are coloured with tulips. Be joyous, &c.

Delicious odours from the flowery beds have so perfumed the air, the dew before it falls is changed to rose-water. The heavens spread over the garden their pavilion of brilliant clouds. Be joyous, abandon thyself to the gay moments, for the time of spring passes swiftly, it will not last!

During the forty-six years of the reign of Solymán the Great, and the eight years of his son Selim, more literary and scientific works were produced in Turkey than at any other period. The laws and statutes of Solymán are his especial glory in the estimation of the Ottomans, who call him Kanouni, the Legislator. The number ten is said to have exercised a happy influence over the career of this monarch. He was the tenth sultan of the Osmanlis, the tenth great sovereign of the age, in which Charles V. was one of his cotemporaries. He had ten children, and possessed ten qualities estimable in sovereigns. His reign was rendered illustrious by ten grand viziers, ten secretaries of state, ten legists, and ten poets of peculiar eminence; ten times the sultan's prowess had been distinguished by the conquest of ten cities and fortresses. The most celebrated lyric poet of the Ottoman empire, Abdoul-Beki, or Baki (the immortal), offered his first work to the sultan's patronage, and found the favour which his after-reputation justified. Baki's elegy upon the death of his royal protector is considered a gem of Ottoman poetry. Solymán, who fostered with such pious care the genius of the age, was himself the author of compositions, whose purity of tone reflect honour upon his memory, although his poetical genius, like that of his father, uncle, and his four sons, was not so elevated as to cause the prince to be forgotten in the poet; nor could the viziers, or great men of his court, who strove to emulate their master, attain the well-earned fame of Baki. Kihuli (the rich in imagination), so termed from his brilliant style, received munificent recompense for each exertion of his talent, till his annual revenue amounted to 150,000 aspres. It would be tedious to enumerate a catalogue of writers, equally distinguished, and equally fortunate in their enjoyment of the sunshine of favour. Yet Khotschibeg, author of a work, in the time of Mourad IV., on the decay of the Ottoman Empire, which, in the opinion of Hammer, might earn for him the title of the Turkish Montesquieu, dates the commencement of decay from the reign of Solymán—to the luxury and corruption that arose, contrary to the strict letter of the law; and especially that fatal return to Asiatic manners, when the sultan ceased to preside at the public counsels, except upon extraordinary occasions.

The inspiration of Anacreon, rather than that

of a sober follower of the Prophet, appears to have dictated the following

GHAEZEL OF BAKI.

Warble our love-strain, like the nightingale, and let our pleasures blossom like the rose. Go not to the banquet like the dew, weeping. We will be joyous, adorned with gold and garlanded with flowers. Inscribe the toghra (seal) on the law of love; nor let us dally for the voice of reason. The cup of joy will have a rosy smile, and Djemchid's spirit will be full of light.

Let him approach whose heart is close as gold, we will prove it with the fire of wine. The austere man shall not mar our jovial company; the narcissus of the grove will stand our sentinel. We will ply the laughing guest with cheek of vermillion till his languishing head droops like the rose-buds, while the face of jasmine hue blushes like the carnation. In the morning we will divert ourselves in the garden of roses; Khosrew has associated the festival with the rose. Pour the new wine from the bottle; let it flow like the blood shed in sacrifice. Hesitate not, O Baki! Our intention is good; fulfil it.

Behold the ocean of love! My tears fall like the waves, driven by the wind of my sighs; my head is the firmament of darkness, and my eyebrows are clouds. The tiger of love agitates the forest of my grey hairs. My heart is the barren desert of sorrow and despair. At the banquet, though I drain deep draughts in memory of thy ruby lip, my sighs for sole companion leave me nothing but the lees!

Baki translated three Arabic productions—the life of the Prophet Mahomet; the history of Mecca; and a dissertation on the merit of the Holy War. He filled three times the office of Grand Judge of Roumelia, and died in the year 1600. Six poets of lesser note, and two remarkable historians, Seadeidin and Ali, who far exceeded the Sultan's historiographer, in clearness of style and independence of tone, died in the same year. Selanki did not long survive.

The Sultans in their own persons frequently aspired to literary honours. Prince Djem, the unfortunate brother of Bayezid II., composed and dedicated to his father, Mahomet II., a divan of poems, not destitute of merit; Solyman II. wrote verses in the Persian, Arabic, and Turkish languages; and the poetic soirees that delighted Mustapha III. laid the foundation of an academy to which the proof of talent was sufficient title of admission. Nabi Effendi, author of an excellent treatise on moral philosophy, was a friend of Mustapha's, and died at Aleppo, shortly after the loss of his patron. A few words of counsel to his son deserve quotation:

THE VALUE OF SCIENCE.

My son, devote the dawn of thy reason to the study of the sciences. They will prove to thee an infinite resource during the vicissitudes of life. They form the mind, rectify the judgment, point out to men their duties. By their means are attained honours and dignities. They entertain and delight us in prosperity, console us under adversity. . . . But without constant application we seek in vain to acquire science—science is the daughter of labour. . . . Endeavour, my son, to obtain every kind of knowledge. . . . What immense difference between the learned and the ignorant. The most brilliant light compared with the darkest gloom—life to death—existence to annihilation; yet these comparisons express but feebly the immense chasm that divides the educated from the ignorant man. Ignorance is the poisoned source from whence spring all the evils that afflict the world—blind superstition, irreligion, barbarism. . . . Apply thy mind diligently to philosophy, and neglect not the examination of the best authors; for the eagle cannot soar without the aid of his wings; the shell which contains the pearl rests not upon the surface of the waves, but is found concealed beneath the thousand sands of the sea.

The advantageous posts, in which an Ulema might reap the reward of studious application, inspired the ardour of the Mussulmans to enter a career which presented wealth and honours as the crowning point of superior learning. But in the eighteenth century the contributions to literature, although sufficiently numerous, were not remarkable. They consisted chiefly of judicial and theological works, biographies and commentaries on the life of Mahomet, and interpretations of the Koran.

Constantinople contains forty public libraries: the majority of the volumes are devoted to theological, legal, and scientific subjects. An exact catalogue in each library enumerates in one collection the oriental works, written in the three languages of the country, specifying the titles and contents, and presenting a compendium of information well meriting attention. Historical works are numerous; exclusive of the ancient oriental annals, the life of Mahomet and his disciples, the history of the Caliphs and the

Mahometan dynasties, have severally demanded the labours of many authors. The most standard works, especially the Koran and its commentaries, are multiplied in copies on the richest vellum, the sacred pages elaborately ornamented with gold letters and devices. The abundance of similar manuscripts, whose production furnished the means of life to numberless artists, aided, in union with the common prejudice, to retard the introduction of printing in the Turkish Empire; yet the Osmanlis were first amongst the eastern nations to permit this important innovation.

In the Imperial Library at Paris there is the manuscript of a Turkish history, by Betchevi, embracing a period from the accession of Solyman the Great, to the death of Mourad, or Amurath IV. The facts are related with precision, and usually in their chronological order. The style does not exceed mediocrity, and the materials are drawn often from Christian historians. Our quotations illustrate not only the writer's manner, but the character of the people.

INTRODUCTION OF COFFEE INTO ROUMELIA IN THE YEAR 1555.

Coffee was not known, and there existed no place in which it could be sold in Constantinople, or in all Roumelia, before the year 962 of the Hegira. Then two private persons, one a native of Damas, named Chene, and the other of Haleb, named Hakem, came to Constantinople, and each opened in the quarter called Takhtecalah a large establishment, and commenced to sell this liquor. At first the haunt of idlers, soon wits and men of learning assembled there in a company of twenty or thirty. Some read, some played at tric-trac or chess, others brought new poems, or discussed upon the sciences. As the expense did not exceed a few aspres, those who wished to entertain their friends, instead of inviting them to a repast, regaled them at the café, and enjoyed their society at a moderate price. Persons without occupation, who visited Constantinople to solicit employment, kadis, mouderris, and others, having nothing to do, retired into corners, collected together, and pronounced no place to be more amusing. The establishment became so attractive, there was no room to sit down; and the reputation of the café increased to such a point, that many distinguished persons, not invested with dignities, entered without reserve. The imams, the muezziins, and professional devotees, complained that the people crowded to the coffee-house and forsook the mosques. The ulemas denounced this practice, and declared it was better to frequent the cabaret than the café. The preachers united their efforts to prohibit the liquor, and the muftis, pretending that the use of anything roasted in such a manner as to convert it into carbon was contrary to the law, fulminated also their condemnations. Under the reign of Mourad III. the prohibition was renewed. But a few persons obtained from the officers of police permission to sell coffee in lanes and courts apart from the public thoroughfares. Since that period the taste so much extended, the authorities ceased to interfere. The preachers and muftis reconsidered their opinion, and perceived that this substance was not really carbonised. The sheikhs and ulemas took coffee without ceremony, and even the grand viziers built coffee-houses at their expense, and drew from them a rent of one or two sequins a day.

THE USE OF TOBACCO.

Tobacco was introduced by the English in the year of the Hegira 1009 (1600), and sold as a remedy against the humidity of the atmosphere. People found it agreeable, and discovered in this vegetable a property which disposed the mind to cheerfulness. Numerous ulemas and official persons speedily permitted themselves this indulgence. But in the cafés, in consequence of its great use by vicious and idle loiterers, the smoke mounted to the skies, and it was impossible to discern one from the other. In the streets and markets the pipe never left their hands. "Several times," says our author, "I have argued with my friends the propriety of this custom. I have said, 'Besides its disagreeable odour, the smoke mounts to the brain in sleep, is communicated to the beard, the turban, and the clothes of him who smokes, infects the apartment, while its ashes soil the interior of the house, and even sometimes burn the carpets and tapestries. Considering these inconveniences, and others not mentioned, where lies the utility and pleasure of tobacco?' 'It is a pastime,' they reply, 'a means of amusement.' In truth, it has no semblance of intellectual enjoyment to delight the mind; and the answer is far from satisfactory. Independently of other evils, smoking has often occasioned serious fires at Constantinople, depriving of their homes thousands of inhabitants. . . . However, the use of tobacco made to the year of the Hegira 1043 (1635), a progress impossible to describe. May God increase the days, the prosperity, and justice of our powerful monarch, who, closing the coffee-houses throughout the Ottoman Empire, and replacing them by appropriate shops, especially forbade the smoking of tobacco; thus conferring upon rich and poor so great a benefit that, even if they presented him with

thanks to the end of the world, their debt of gratitude would not be discharged.

Printing was introduced in the Ottoman Empire in the year of the Hegira 1139 (A.D. 1726), during the reign of Sultan Ahmed III. The celebrated Ibrahim Effendi, and Said Effendi, who had been secretary to the embassy in France, triumphed over the religious scruples of his countrymen, and with consent of the Sultan and the Mufti, established the first printing-presses in Constantinople. The copyists murmured; but they could still exercise their industry on the Koran and canonical books, preserved by the decision of the Ulema from the degradation of type. The persevering Ibrahim toiled with his pen to increase the literary contributions to his press. He wrote a treatise on the Art of Government; a Life of Hâdjî Kalifeh; a translation of the History of the Afghans by Krusinski. The Turkish and Arabic Grammar of Vankouli was the first issue of the imperial establishment under Ibrahim's direction. The Maritime Wars of the Ottomans, by Hâdjî Khalifeh; the History of the West Indies, by the same author, or by Ibrahim; the History of Timour the Tartar; the History of Ancient and Modern Egypt, by the poet Soheili; the History of the Caliphs and Ottoman Princes to Ahmed II.; a Turkish grammar; a Turkish and Persian grammar—were the principal publications, chiefly translated, which appeared till the death of Ibrahim, about the year 1756. A successor was appointed, but the silence of the grave brooded over the forsaken presses of the late indefatigable director. The Sultan Abdul-Hamid reopened the establishment. The Annals of the Ottoman Empire appeared in the year 1784, and from that period to 1820 more than fifty works by slow degrees succeeded.

(To be continued.)

ITALY.

(FROM OUR ITALIAN CORRESPONDENT.)

(Continued from page 632.)

THE Crystal Palace at Sydenham promises to become a centre of more beneficial influences to Italian arts than all the vaunted academies, annual and biennial competitions on this side the Alps. A permanent commission has been given by the directors of that all-embracing exhibition for the continual supply of casts from such works of modern sculpture here as have received the suffrages of most general approbation, besides a considerable number of those statues adorning galleries and churches, which belong to the antique or other less remote epochs. Messrs. Plowden and Cholmeley, the well-known bankers, have undertaken the charge as agents; and I learn from one of those gentlemen, that, within the last twelve months, no less than 15,000 scudi has been spent for casts in Rome, to form the gallery of the Crystal Palace; and 4000 additionally by them for the sole costs of package and expedition. Among subjects chosen thus efficiently to represent art in Rome to English judges, are almost all the works of Gibson and of Wyatt (the late lamented sculptor, who died suddenly here, and to whom the former, his friend of many years, has generously erected a monument, with a portrait relief, in the Protestant cemetery); those most distinguished of Tenerani (including his sublime *Angel of the Resurrection* on a monument here); various statues by Benzeni, Rosetti, Strazzo, and other Italians; two by Mr. Spence; and a group, lately much noticed, by a young German named Wittich, of *Isaac and Ishmael*. Among casts from the antique are several of the Vatican and Capitoline Museums; and among those of a later period of art the *Moses* of Michel Angelo, and the *Jonah* of Raphael (the only statue ever modelled by him), which stands in the Chigi chapel of the Augustinian church—the prince now representing the Chigi family having courteously given permission at once for the casting. The commissioners requested Dr. Emil Braun (the distinguished archaeologist) to supply a perfect model of the Colosseum, in its restored state, at the stipulated terms of 2000 scudi; and a talented young Roman, Stefanori, has been occupied for about four months on this task—the model, which I have just seen, having now nearly reached its completion. The material is a species of stucco invented by Dr. Braun, and prepared by a composition which at once gives hardness and a tint mellow than the glaring white. The proportions, of course, are miniature, but sufficient for the clearly defined reproduction of every detail. The amount of labour required by the method adopted is immense; for, not only has every frieze, cornice, staircase, &c. to be exactly copied, but, on account of the elliptical form of the building, every archivolte and pilaster round its circuit has to be elaborated by the hand of the modeller without use of any mould, since no two are precisely correspondent. For each of the columns in eight files of arcades—in all 640—it has been necessary to fashion four separate pieces; and 160 tiny

statues, of emperors and deities, have been prepared, from designs supplied by Dr. B., to fill the arches originally so adorned. Those portions of the interior which were marble, will be of the same material in the copy; and the laboriousness of preparation may be imagined from the fact, that the composition used, when extended in a narrow strip, covered an extent double the actual height of the Colosseum! The diligence of Stefanori and his assistants has never flagged; day after day finding them from eight a.m. till sunset at their task. The same commissioners have arranged to procure, through Dr. Braun's intervention, a model of the Pantheon; they likewise gave commission for one to be executed by Stefanori, of the obelisk on the Lateran Piazza (the loftiest and most ancient in Rome), with the grand idea of erecting this, on the same proportions as the original, in the centre of the Crystal Palace, to be reproduced (according to Dr. B.'s advice) in an imitation-stone, lately invented, from a variety of pieces cast separately on the spot—the whole at the terms of 1500 scudi. The Pope was applied to for permission; he naturally referred to the Minister of Public Works, who expressed himself at first favourably; but some of those intricacies of opposition, not uncommon here (and which I can neither account for nor explain), interfered subsequently, so that a refusal was the result—not, however, it is hoped, so absolute, but that powerful ecclesiastical influence, which has been applied to, may avail for reversing the sentence. Meantime, the benefit accruing, not only to artists, but to *formatori* (casters in *gesso*), has been great; and many poor Roman families owe their preservation from misery to the munificence of the Sydenham Commissioners. It is believed that no favourable feeling towards the English Government exists in the Papal Cabinet (in consequence of the anti-hierarchical demonstrations in our country), and Cardinal Antonelli has refused the offer made by Gaudil (the able engineer established, with his company, at Florence), to undertake the railway between Rome and Civita Vecchia, giving preference to offers, obviously less advantageous, from a French quarter. Yet a direct tribute of respect—or diplomatic courtesy—has been lately paid to his Holiness by Lord Clarendon, who transmitted to our Consul here a copy of the splendid publication, in seven volumes, with engravings and descriptions of the most noted objects in the Great Exhibition, to be presented from England's Minister of Foreign Affairs to the Sovereign Pontiff. Two copies of a Bornou Grammar (lately compiled, I believe, by an English officer), were at the same time forwarded to Mr. Freeborn, one for the Pope, and one for the Propaganda Library.

During the residence of the Court at the Quirinal, the private apartments at the Vatican have been undergoing repairs and embellishments of splendid character: one of the antechambers has been entirely incrustated with scagliola, imitating the finest marbles, of brilliantly varied hues; in several other rooms the ceilings have been renewed of richly carved wood-work, with gildings and painted reliefs; as well as pavements of inlaid marbles substituted for the former of tiles. In the library is now to be seen, on a table of Egyptian granite, a gift lately offered to his Holiness by Prince Dewidoff (one of the wealthiest of Russian aristocrats), a crucifix—the cross and square basement of malachite, the figure of gold (its length about one foot), with chasings round the angular parts, and the image of a dove, surrounded by rays, at each side the basement—all of gold. In a cabinet terminating the vast suite of rooms branching off, to right and left, from the central hall of this library, has also been placed the *prie-dieu*, presented to Pius IX. by the Archbishop and clergy of the diocese of Tours—a piece of workmanship to which I have seen nothing of its kind comparable: the style florid Gothic, with pinnacles, mouldings, canopies, &c.; an ivory crucifix at the apex, and smaller figures in ivory of the twelve apostles; the Madonna and child, and a sainted Pontiff introduced among the exquisitely-wrought details, the material of which, as the body of the construction, is Russian oak, of a delicate light tint, resembling fawn-colour; a deep niche opened in the centre, so as to face the person kneeling, contains the figure of St. Louis at his devotions before the relic of the crown of thorns; and reliefs in wood represent, on the large panels at each side the basement, the armorial shield of Pius IX., and the allegoric forms of Faith, Hope, and Charity. The artist employed at Tours is said to have spent eight years on this beautiful piece of chapel-furniture.

The excavations of the Applan have been (or shortly are to be) brought to a close; and I must reserve for another letter some notice of the valuable and richly illustrated work, in two 4to volumes, by Canina, on this subject. Other excavations have been undertaken around the Græcostasis (of which three columns only stand) on the Forum, and also in the sunken space below the Capitol, where stand, considerably below the modern levels of the Roman Forum, the Arch of Severus, the Temples of Fortune and Jupiter Tonans. The more valuable fragments found in laying open the stylobate of the Julian Basilica (of whose walls and columns nought remains erect), have been provisionally placed in a magazine under the Palatine. The disincumbering of the Pantheon, by destruction of the unsightly old houses built up

against its walls continues, and a lofty cemicircular cell, vaulted—the walls of brick, in very narrow layers, the ceiling of tiles (all perfectly preserved)—has been, some time since, discovered within the thickness of the ancient masonry. The Marquis Campana (owner of the celebrated Etruscan collection) has undertaken excavations on the spot where a temple stood once, near the Baths of Caracalla. Prince Borghese has built a small house on the height above Frascati, for preserving, incrustated in its outer walls, various fragments, some of much beauty, from the ruins of Tusculum.

In the domain of native art Rome has far less to display with pride—one might almost say has been struck with sterility—in the province of painting than that of sculpture. The frigid exaggerations and academic pandery of artists who are here classed as the first among their countrymen, might well awaken astonishment, the examples and traditions amid which such practitioners have been reared being considered. Witness the gaudy theatrical pictures of St. Paul's (where, happily, their number is few), by Agricola, Coggetti, and others, and the series of frescoes by Balbi and Gagliardi, lately commenced in the upper compartments of the transepts in that great basilica—not without merit certainly, but immeasurably inferior to the productions of others whose services might have been secured. Overbeck has not been employed to adorn a single church in Rome, though his design for a large fresco in the chamber of the Quirinal where Pius VII. was seized by the French (its appropriate subject being the escape of our Lord from the Jews, when they sought to throw him down a precipice, by rendering Himself invisible) has been executed by order of Pius IX.; and a further commission has lately been given him by the Pontiff for a "Via Crucis," or series of groups illustrating the story of the Passion. Cornelius has been resident here for some months, yet there is no talk of his receiving any commission to secure for this city some monument of his exalted genius. He is engaged on a composition, to include a vast number of figures, the Last Judgment, the execution from his designs to be in fresco, for the adornment, I believe, of a cemetery at Berlin. At present none are admitted, unless through particular personal interest, to see this work; but I hear the figures are on a small scale, in the sketches at least, and that it is not the intention of the great master, now somewhat enfeebled by years, to work farther than in providing these subjects for his pupils to copy. In the house where he resides, on the Pincian Hill, an impressively beautiful series of frescoes, with figures life-size, remains on the walls of a private room (why not removed by the authorities where the public may enjoy it?) to attest the high achievements of Cornelius and Overbeck, in sacred art, even at the early stage of their career, when these two gifted men laboured together many years ago on the story here so finely treated—that of the Patriarch Joseph, commencing with his sale to the Arabian merchants, and terminating with the affecting scene of recognition in the hall of Pharaoh's palace. Of this series two are by Cornelius, *Joseph interpreting his Dream to Pharaoh*, and the meeting with his brethren, when he declares himself, amidst the state surrounding the minister of Egypt; also, above those pieces, two lunettes, allegorically representing the seven years of famine and seven years of plenty, by the groups of a mother with seven blooming children—some pressing the grape, others sporting in fullness of health and joy; and of another, with the same number of children, exhibiting variously the terrible effects of famine—the infant at her breast dying, two boys struggling with fierce looks for a loaf, another, livid and emaciated, lying at the point of death. The treatment of each of these contrasted subjects is most powerful, and every figure characterised by dramatic expression. The four other groups are by Overbeck, whose general conception, I should say (as here manifested), has more of pathos, while that of Cornelius has more of power.

The Hall of Consistory in the Vatican contains seven fine paintings, now visible during the absence of the Court—the *Adoration of the Magi*, and *Martyrdom of the Macchabees*, by Vandyk—the *Raising of Lazarus*, by Muziano, &c.—but the latest addition to it, by Balbi (the same engaged for St. Paul's), whose subject is the lately beatified Paul of the Cross, swooning in ecstasy and supported by angels, seemed to me a trashy performance, scarcely admissible into any annual exhibition, much less fitting for the august, art-consecrated halls of the Vatican.

In the public rooms in the Piazza del Popolo, a picture, the standard of whose merits I should say no living Roman painter could by many degrees approach, has been attracting admiration for some weeks—the *Arrest of the Family of Manfred*, of the Hohenstaufen, by order of Charles of Anjou (after the latter had seized the crown of Sicily), in the year 1266—by Eduard Engerth, of Vienna. Helena, the high-minded widow of the vanquished prince, her four lovely children, her handmaid, and two stern mail-clad men, with a Capuchin friar, and two inmates of the castle of Trani (where the event took place), the latter shown in the background, as they descend a staircase—such the actors composing the scene in this really striking and highly-wrought picture. The dignity of sorrow and wronged royalty in the mother (whose finely-marked countenance is in profile); the

terror in the youngest, and childish heroism in the eldest boy, who draws his little jewelled sword with an air proclaiming the son of a soldier and a prince; the half-scared, half-unconscious innocence of the second, who clings to his mother's robe, and looks up to her face as if thence to learn the meaning of the unwonted intrusion; whilst the little girl throws herself on the ground, hiding her face in the velvet robe; and the contrasted rudeness of the hard-featured military satellites, one of whom impassively unrolls a warrant with the signature of Charles, and the other fiercely seizes the youngest boy—are in every detail most expressive.

On the 28th of this month is to be an auction on a great scale, at the *Monte di Pietà*, or institution for lending money on pledges, which has been magnified and endowed to considerable extent by the Roman Government, or by the individual protection of Pontiffs; and the distinguished gentleman, the Marquis Campana, who presides over that establishment, is anxious to have reported the fact of this public sale within its walls to extensive cognizance, principally because an interest addressing other feelings besides those of the connoisseur, attaches to, and may claim the patronage of the affluent for, the undertaking. The objects to be consigned to the auctioneer were, for the most part, deposited in the *Monte* during the vicissitudes of the years '48 and '49, when there was by no means such protection for life and property, nor that untroubled prosperity under the smiles of democracy in Rome, as certain English journals concluded, or have since believed on the authority of Italian refugees; but, on the contrary, impending ruin for many respectable families, who were, in some instances, only saved by the generous promptitude of Campana in applying the revenues of the *Monte* to their succour, on the security of pledges the value of which was purely hypothetical, and whose redemption, as the event has proved, was scarcely to be expected from any creditor. The objects now to be disposed of fill a large suite of rooms, which for about two years past have been on certain days in the week public, and comprise about 1000 pictures; a hundred or more pieces of sculpture, mostly copies in marble from the antique (on small scale), or from Michel Angelo and Canova, a few by living artists; two cabinets of bronzes, including lamps and urns of the Pompeian character, and miniature copies from statuary; mosaic tables; ornaments in *pietre dure*; alabaster vases, and other objects of *virtu*. Among the paintings it is true that many are little above the average value of the old-curiosity-shops' contents, so plentiful and multifarious in this city; a large room-full of historic portraits, —Popes, Doges, Cardinals, Generals, Princesses—possess little interest save that attaching to the subjects (some exceptions being made); but many others have claims to authenticity and marks of genius recognised by judicial sentence from the Academics of St. Luke, whose sanction has allowed the affixing of great names, on ascription to illustrious schools. Of these I may mention, two *Holy Families*, by Perugino and Rubens; *David meditating over a Crown and Skull*, by Guercino; *Bacchus and Ariadne*, Guido (a picture of cabinet-size, with numerous figures of Cupids and Satyrs, Ariadne seated by the sea-shore in her abandonment, and the celestial wooer presented to her by Venus—a genially imagined, bright, and poetic scene); *St. Sebastian swooning under his wounds*, Spagnoletto, and another of the same subject, by Guido, finely characterised by heroic beauty combined with martyr-sanctity; *The Triumph of Bacchus*, Titian (or his school), a cabinet piece of various figures; a *Madonna*, Sassoferrato; *St. Theresa* at a table writing (apparently a portrait, and full of individuality), Subleyras; also a series of the early Christian school occupying an entire room, in which the names of Albert Durer, Botticelli, Lippi, &c. are given to many pieces, bearing all the characteristics of their ascetic and quaint, but highly expressive compositions. To Guido's *Bacchus and Ariadne* is labelled the price as 350*l.*, and various other pictures are thus estimated in anticipation of the auctioneer's decision. Among the objects belonging to the decorative class is a model of the Column of Trajan restored, about two feet high, in white marble, with all the reliefs exquisitely elaborated; and a miniature shrine of costly devotion is exhibited in the form of an adicula, containing under a pediment the figures of the Virgin and Child, the whole about three feet high, in *pietre dure* of the most precious description—the flesh parts of the figures in pink carnelian, the draperies in variously coloured agates, the cornices and entablature in African black, the remaining details in onyx, lapis lazuli, jasper, and agate. A sale to comprise articles thus numerous, and presumption thus valuable, will, of course, occupy by many days. Apropos of the subject, I copy from the *Giornale di Roma* of yesterday, a statistic report of the commerce in productions of art during the year 1852, exportations of ancient and modern works—but, as might be expected, no importations included—for Rome and its ecclesiastically governed states. The total of exportations amounts to the value of 232,498 scudi 3 pauls (the reader not familiar with which coinage may be informed, that 5 scudis are equivalent to the pound sterling, and 10 pauls to the scudi.) The pictures by living artists exported from Rome represented the value of 69,999 scudi; and the sculptures, also by living artists, 147,687 scudi.

SCIENCE, ART, MUSIC, THE DRAMA, &c.

POPULAR MEDICINE.

THE NEWS AND GOSSIP OF THE MEDICAL WORLD.

I. NEW BOOKS.

Researches into the Pathology and Treatment of Deformities of the Human Body. By JOHN BISHOP, F.R.S., Member of the Council of the Royal College of Surgeons of England, Consulting Surgeon to the Northern Dispensary, &c. 1852.

On the Nature and Treatment of the Deformities of the Human Frame: being a Course of Lectures delivered at the Royal Orthopaedic Hospital in 1843, with numerous Notes and Additions to the present time. By W. J. LITTLE, M.D., Founder of the Royal Orthopaedic Hospital, &c. Illustrated by 160 Engravings and Diagrams. 1853.

The progress of orthopaedic surgery during the last sixteen years is little less than magical. Deformities and distortions were formerly regarded simply as mechanical displacements; and yet their management was intrusted to men who, besides being profoundly ignorant of anatomy, had no knowledge whatever even of the first principles of mechanics. In the works under review, it is well and clearly shown (by Mr. Bishop) that not only anatomy and physiology, but geometry, mechanics, and chemistry, are necessary to a knowledge of the nature and causes of the most common cases of deformity—and (by Dr. Little) that when the nature of the case is well understood, there are few diseases which will more readily yield to the appliances of modern surgery and medicine; for deformities, like other abnormal conditions of the system, most frequently arise from some derangement of the general health. Mr. Bishop's work is addressed exclusively to the medical profession, of which the brightest ornaments have not refused to acknowledge how much they are indebted to this eminent surgeon for his labours in the much neglected department of mechanical surgery. Mr. Bishop's treatise, like Dr. Little's, is beautifully illustrated by figures and diagrams; and it is not paying him too high a compliment to say that the chemical structure, the mechanical adjustments, the anatomical relations, and the complicated pathological conditions of the human spine, have never been so clearly set forth as in the volume under review. Nor is it libellous, as it regards the profession, to say that these matters have never before been so fully understood. So vastly complicated is the human spine in its structure and mechanical relations; so exquisitely adapted to afford internally a channel of protection to the spinal marrow, and externally support for the head and the whole of the upper portion of the body; so loosely composed of a mere chain of bones, yet supplying fulcra for a hundred levers; so flexible yet so strong, so firm and yet so yielding, and so liable to be distorted by the operation of a hundred causes—that nothing less than the devotion of the best part of a man's life to the study of its intricate phenomena, could possibly make him familiar with its economy, its diseases, and its distortions. The results of such a devotion of time and talent appear in Mr. Bishop's book.

To Dr. Little the profession as well as the public are greatly indebted, not only as the founder of what may now now be termed the parent orthopaedic institution, but for a most complete and comprehensive series of lectures, embracing the literature as well as the principles and practice of orthopaedic surgery, and including not only the deformities produced by disease or accident, but likewise congenital distortions of the spine and limbs. In a large proportion of the cases in which the deformity exists in the limbs, Dr. Little believes the fault to reside chiefly in the permanent contraction of some muscle, which he has very generally found susceptible of relief or cure from a very simple operation (tenotomy) which consists in a subcutaneous division of the contracted tendon; and the success which has attended this measure is notorious. Mr. Bishop, however, prefers, as a general rule, the more circuitous, but (as he conceives) the more philosophical method, of stretching the tendons by continuous mechanical extension where this can be conveniently applied. He believes that in most cases, the contracted tendon and muscle may thus be restored, in time, to their normal length, and the limb thus liberated from this source of deformity. With this exception, there appears to be a striking harmony of views between these eminent practical men. Mr. Bishop strongly denounces, as a most common cause of lateral curvature of the spine, the barbarous habit which English mothers have long practised, of encasing the tender frames of their daughters in a rigid framework of iron or bone, so cruelly disposed around the chest as to limit the power of breathing, contract and displace the lungs, paralyse the muscles of the trunk, distort the spine, and ultimately reduce the fairest of living forms to the shape of a wooden doll cut in the figure of an hour-glass—as if the graceful undulations of the female figure were less becoming and less attractive than the abrupt and repulsive form of a wasp or a dragon-fly.

Even in their moderate use, as mere props or supports to the trunk, Mr. Bishop vehemently condemns the use of stays or corsets, as tending to weaken the spinal muscles, and thus destroying the self-supporting character of the spine. He even censures the medical advisers of vain and ignorant mothers for not warning the latter of the mischiefs they are thoughtlessly inflicting upon their daughters. On this subject Dr. Little is silent, despairing, probably, of the slightest chance of reason being listened to on a question of fashion. The only remedy would be to instruct not mothers, but young men in search of a wife, in the nature and degree of the deformity produced by lacing, and to give them some idea of the natural figure of a young woman. If it were once found that deformity was really diminishing the chances of matrimony, stays and "elastic bodices" would soon go out of fashion. A well-formed female figure, including the well-developed chest, is indeed rarely to be met with; the waist ranging from 21 to 24 inches, instead of from 25 to 28 or 30, which is the average natural size. "I was at the conversazione given lately at —," said a person who had paid great attention to these matters, "and out of 100 ladies present on that occasion, there was not one approaching to a good figure, and many were horribly deformed." Unfortunately, Englishmen are as blind to the deformity of their wives and daughters as the Chinese are to the horrible distortions of their own feet. Their custom is, however, far less barbarous than ours, inasmuch as it is not destructive of the general health.

EPIDEMICS AND THE GENERAL HEALTH.

The *Cholera* is rapidly retreating as the mercury falls in the thermometer, and the dread of it may be said to have passed by. Yet the general mortality is steadily increasing. In the five weeks ending Dec. 3 the metropolitan mortality had risen from 1112 to 1414, every week showing an increase on the past week. Of the whole number, 379 died of diseases of the respiratory organs, and 222 of tubercular diseases (chiefly consumption). So that more than one-third of the mortality is due to disorders of the chest. In relation to these diseases, there is as much room for sanitary improvement as in relation to cholera. London fogs are the source of much illness and death. They carry into the lungs vast quantities of soot, dust, and filth, besides a proportion of carbonic acid, the product of combustion; and of carbon itself, the product of semi-combustion. Now, there are thousands of poor asthmatic people in London, whose lungs, partly blocked up, and otherwise enfeebled, are compelled to work hard, even in a pure air, to eliminate the carbon carried to the lungs by the blood vessels; and when an additional quantity of carbon is rushing into these delicate structures, irritating the mucous membrane so as to pour out more secretion, the respiration suffers a double check, inflammation completes the difficulty, and the sufferers die by hundreds. Now the mortality is far less in the country districts; and the reason is, there is little smoke, and consequently the fogs are less dense and far less mischievous. It is now known that it is easy, not only for manufactories and steam-engines, but for private fires to be made to consume their own smoke. To pollute the atmosphere, therefore, with a gaseous refuse which might be burnt at less expense than the cost of extra washing, or at no expense at all, is, to say the least, a barbarous practice, not less filthy than throwing liquid and solid refuse into the streets. This nuisance might be avoided by a careful passenger, but the filthier gas must be respired; it penetrates into our houses, spreads over our public parks, and intrudes its unwelcome presence into the apartments of Royalty itself. We doubt not that Lord Palmerston would put down this nuisance if it were properly set before him in its true light.

CELSUS TERTIUS.

SCIENCE AND INVENTIONS.

SCIENTIFIC SUMMARY.

DIETETIC CHEMISTRY.

THE FOOD OF MAN IN REFERENCE TO AGE AND EMPLOYMENT.—This is one of those subjects which, although of the greatest importance in a civilised state where large numbers of the people are fed at the expense of the government, is still but imperfectly understood. It is indeed very doubtful whether any special law can ever be obtained to determine the exact amount of food required to maintain in health and strength man, woman, or child under similar conditions of employment, lodging, and clothing; since, owing to certain individual peculiarities, both physical and mental, belonging to each one—peculiarities which we describe as constitution, stamina, temperament, &c.—a given diet will in one case be ample, and in another insufficient. It is therefore impossible to adjust a scale to meet each case; all that can be done is to carefully determine the average

amount of nutritive matter requisite to maintain men in health and strength under various circumstances of age and employment, and to apportion their food on this basis.

When, however, we bring our scientific knowledge to bear upon this subject, we quickly find ourselves at fault for want of the primary elements on which to found our calculations; since, as Dr. Lyon Playfair justly remarked in his observations on this subject at the Royal Institution: "If the question were asked—How much carbon should an adult man consume daily? we have scarcely more than one reply on which we can place reliance; viz., that the guards of the Duke of Darmstadt eat about eleven ounces of carbon daily in their rations." This is something, but it does not help us greatly. If we take another step and inquire—How much of those substances, out of which the flesh and sinews are made, is requisite to support an adult man in good condition? we can obtain no positive answer. Even as respects the relation between the carbon in this latter class of substances, which may be conveniently designated as *flesh-formers*, and the alimentary matters which, being consumed wholly in the lungs, may be termed *heat givers*, we have yet no reliable information; the inferences on these points, deduced from the composition of flour, being theoretical, not experimental.

The truth of the matter is, that, in spite of the efforts made by the separate and united researches of chemists and physiologists, we cannot as yet grapple satisfactorily with the subject of nutrition. For example, we know that from the albumen of the egg (white of egg), are formed feathers, claws, membranes, cells, blood-corpuscles, nerves, &c.; but of the processes, changes, transformations, and above all, the causes which bring about these modifications, we may safely affirm we know nothing. With an absence of the knowledge of first principles, and possessing but rude and unsatisfactory data to guide us, we cannot do better than have recourse to experience; since science may here, as in many other problems it has successfully done, evolve from the practical experience of mankind the causes of many unexplained phenomena. These considerations induced Dr. Lyon Playfair to have recourse to the statistics of diet procurable from the various public establishments of the kingdom, as well as other sources; since these dietaries are the result of careful observation and prolonged experience of the amount of food of known weight, quality, and description, found to be requisite for the support of man under every circumstance of age, condition and employment; and he has endeavoured, by analysing that experience, to acquire an insight into the processes of nutrition, under given conditions of life, otherwise unattainable in the present state of our knowledge. To do this, however, is no slight task, and the result of much labour makes but a sorry show. For instance, to gain the result afforded by our pauper dietaries, 542 unions were applied to; 700 explanatory letters were written to them; and 54,564 calculations, including the additions, had to be made, in order to educe results which occupy but a single line in a dietary table.

There is no longer any question of the heat of the body being due to the combustion of the unazotised ingredients of food; the butter, starch, fat, &c. which we eat, being just as truly burnt as if they had been thrown into the fire, or used for candles. A man annually inspires about seven hundredweight of oxygen, one-fifth of which, we may say, combines with, that is, burns a portion of his body, and produces heat; and were it not for the introduction of fresh fuel, or, in other words, food, the whole of the carbon in the blood would be consumed in about three days. The amount of food required depends on the number of respirations, the rapidity of the pulsations, and the capacity of the lungs. Cold increases the amount of oxygen inspired by a man, whilst heat diminishes it. We see the influence of temperature on the amount of food required by the inhabitants of the Arctic Regions, and of the Tropics respectively; thus, an Esquimaux consumes weekly about 250 ounces of azotised ingredients (flesh, &c.), and 1280 ounces of unazotised substances (fat, oil, &c.), containing no less than 1125 ounces of carbon; a prisoner at hard labour in Bengal consumes but 28 ounces of azotised food, and 192 of non-azotised, containing 91 ounces of carbon. The case of the Esquimaux may be an extreme one, and the anomaly is often met with of the natives of the tropics showing a predilection for fatty food, which most abounds in carbon; still the differences in the quantities consumed are enormous.

More than a century ago, Beccaria pointed out the nature of the second great division of articles of food, viz., those resembling, or actually being, flesh; and asked, "Is it not true, that we are composed of the very substances which serve for our nourishment?" A simple view, which now meets with general belief; for the albumen, gluten, casein, &c., are now recognised as the sole *flesh-formers*; whether the immediate source of these proximate constituents of flesh and sinew be indirect, from the flesh of the animal, or

direct, from the azotised constituents of the vegetable food. The graminivorous animal is but a granary for the carnivorous, and for such as man, feeding indifferently on vegetables or flesh. The flesh-forming principles of the corn, grasses, and roots, eaten by the first, are deposited during the processes of nutrition, as flesh, sinew, &c.; this deposition accumulates with the growth of the animal, and is, when eaten, directly assimilated by man, and those animals which feed on flesh.

The mere weight of food eaten is no criterion of its nutritive value, either as a flesh-former or heat-giver; thus, whether a sailor, R. N., is fed on fresh or on salt meat, the weight varies very slightly, being 302 ounces of fresh meat diet to 290 of the latter per week; but, with the former, he obtains less than 35 ounces of flesh-formers and 70½ ounces of heat-givers, whilst the salt dietary gives him nearly 41 ounces of flesh-formers and 87½ ounces of heat-givers; a difference in the nutritive values of dietaries of similar weights, which pervades the tables Dr. Playfair has constructed.

Practice, as exemplified in a comparison of various public dietaries, shows considerable differences in the nutritive value of the food consumed by the adult, the aged, and the young. Our soldiers and sailors, types of healthy adult men, consume about 35 ounces of flesh-formers to 72 ounces of heat-givers per week; the ratio of the carbon contained in them being as 1 in the first to 3 in the second. Aged men require less flesh-formers, 25 to 30 ounces, and more heat-givers, 72 to 78 ounces; the respective ratios of the carbon being as 1 to 5 in this case; whilst with boys, of ten to twelve years old, the amount of flesh-formers given is about half that of the adult, 17 ounces, the heat-givers being 58 ounces—the ratios of the carbons being nearly 1 to 5½. Warmth and protection from the weather diminish the necessity for food; exposure and hard labour increase it; and, bearing these conditions in mind, Dr. Playfair's table of dietaries is a painful one. The average value of the *pauper diet of all the English counties in 1851* was 22 ounces weekly of flesh-makers and 58 ounces of heat-givers; that of prisoners in England, sentenced to hard labour for more than four months, 20½ ounces of flesh-formers and 73½ ounces of heat-givers; whilst that of the Dorsetshire agricultural labourer is given as 20½ ounces of the flesh-formers, and 51½ ounces of heat-givers. The Gloucestershire peasant is better off, his diet being superior in nutritive value to that of the Greenwich pensioner. The City Workhouse, Edinburgh, enjoys the unenviable position of issuing the lowest of above forty public diet-tables in different countries, it containing but 13·30 ounces of flesh-formers, and 31½ ounces of heat-givers—the latter being about one-half only of the quantity which even the Hindoo cultivator in Dharwar, Bombay, is able to procure.

From the quantity of these flesh-formers in food, we may gather some idea of the rate of change which takes place in the body. Now, a man whose weight is 140 pounds has about 4 pounds of flesh in his blood, 27½ pounds in his muscular substance, &c., and 5 pounds of a material analogous to flesh in his bones. A soldier or sailor eats these 37 pounds in about eighteen weeks; so that this period might represent the time required to change and replace all the tissues of the body, if all changed with equal rapidity, which, however, is improbable.

APPLIED SCIENCE.

MILDEW ON WOVEN FABRICS.—A Manchester chemist, Mr. Crace-Calvert, discusses this subject in a notice simultaneously inserted in more than one of the scientific journals. The practice, which is now becoming general, of procuring the insertion of the same memoir on a scientific subject in more than one journal, but figuring in every case as an original communication, is simply a nuisance to the reader; it, however, deserves a graver censure from the conductors or editors of those journals, each of whom, judging from type and position, print these compositions in good faith of their being communicated to their especial periodical, and to none other. Our elder followers of science disdained such means of gaining fame; they were content to have their lucubrations copied and disseminated, if worthy; if trivial, that one tomb alone should contain them. There are many points of ethics as respects the followers of science, nowadays, which require mooting and determining.

But to return to the subject of mildew. Mr. Calvert traces its origin to the frauds perpetrated in the various trades, assigning the blame, not to the manufacturer, bleacher, or finisher, but to the firm from which they receive orders—an unfair verdict in our eyes, the fault lying, as with retributive justice, does the punishment, in the main with the consumers, who do and will buy "bargains," in spite of repeated experience, and often of better knowledge. Not but that the producers and dealers in these roguish wares deserve a whipping; they are the clever knaves who prey both on the unwary, as well as on those silly knaves who think they can win at a game their opponents play with clogged dice.

It is when shipped to warm and moist climates that mildew most frequently makes its appearance on the stuffs thus placed in the most favourable conditions for its development; and this occurs indifferently, whether animal or vegetable substances are made use

of to charge the fabrics, so as to make them feel heavy in the hand. Mr. Calvert states that thousands of pieces of silk, during the autumn and winter, become covered with a white mildew, which, when allowed to remain, permanently stain the fabric. Here the fraud brings its own punishment, and must fall on the heads of the persons who devise and carry out these dirty doings: since it appears to be a common practice for a silk-dyer to receive 16 ounces of raw silk, which he must deprive of 4 ounces of gummy matter before he can dye it; and yet he is expected to return from 32 to 36 ounces of black silk, thus trebling the weight of the genuine article. This he does by charging the silk, amongst other things, with glue, which, like all other animal matter, is very susceptible of decomposition in the presence of damp and warmth, by which means the silk is spotted by mildew. If it escapes this plague, and is brought into use, the wearer is surprised to find her thick, heavy silk dress quickly resolve itself into its component parts of a flimsy silk fabric, heavily charged and stiffened with dye-stuff and glue, and exclaims against the seller, forgetful that probably about one-half of the cost of its weight in raw silk was the price paid for the "dress."

Similar tricks are played with cotton goods; some fustians being imbued with some 16 to 18 per cent. of their weight of bone-size; and white calico with the same amount of some white mineral in powder, as chalk or sulphate of barytes, mixed with "sour flour," i. e. damaged and fermented wheaten flour. In both cases the germs of mildew are thus fraudulently added to the fabrics, and are quickly developed, unless the goods are kept very dry, to the spoiling and rotting of the entire piece. Mr. Crace-Calvert states that this production of mildew is so rapid as to be developed in the space of a week, when some cotton cloth stiffened with ground rice only was moistened and placed in a damp dark place. Printed calicoes are often mildewed owing to the "finish" employed, such as sour-flour and ground rice.

This mildew, viewed under the microscope, is found to consist of fibres and granules, exactly resembling the flocci and sporules of the fungus developed on the surface of stale mucilage. To prevent its attack, Mr. Calvert properly recommends the employment of starch only for the legitimate stiffening and finishing of the goods; the farina being deprived of the azotised principles which accompany it in the vegetable, does not ferment, a condition likely to prevent the formation of mildew. He also recommends a mixture of sulphate of zinc and white arsenic to be mixed with the size and sour-flour, as preventing mildew in the goods finished with this doctored filth, which one can only hope fails in the end to effect its proposed object.

ARCHITECTURE.

MONTHLY REVIEW OF ARCHITECTURE AS A FINE ART.

THE best reply to any onslaughts which may be made on Greek and Roman architecture as applied to modern purposes, is to be found in the contemptuous disregard of such attacks, when such an opportunity offers as that of a costly town-hall for so important a town as Leeds; and we heartily congratulate the country on another addition to its *Corinthian* splendours.

In the *Builder*, Vol. XI. pp. 690-91, are a plan and perspective view of the *New Town-hall, Leeds*, Mr. Cuthbert Broderick architect. According to the description given in the *Builder*, the dimensions of the great hall exceed that of St. George, at Liverpool, and that of the great Birmingham building. We agree with the critic of the publication alluded to, in thinking the "plan exceedingly good, and the whole design highly creditable to Mr. Broderick." The judgment of Sir C. Barry also corroborates this eulogy, as that eminent architect assisted the building-committee in coming to its decision in selecting, from other competing designs, the one now before us. We only hope, however, that the "whole design" will be carried out; for, unquestionably, the tower (which is not included in the present contract) is not less essential to the perfection of the structure, than the great Victoria Tower to the Houses of Parliament. The Leeds Town-hall is not, like that of Birmingham, a thing of length, temple-formed; nor is it, like that of Liverpool, a compound figure with a central cube rising high above two lateral ranges; but a vast parallelogram of 250 by 200 feet of uniform altitude—a low cubical mass, without any pediment, or rising central features, and having its flatness and horizontality only corrected by its breaks and the vertical lines of its colonnades, and the pseudo-architecture of its engaged three-quarter pillars and pilasters, which are as thick as forest-trees. Now it may be, perhaps, allowed, that the proposed addition of the tower will rectify the defect of that unrelieved and low level, which otherwise will leave the building open to criticism; and, even as it appears with the tower, we could wish that the principal front had exhibited a projecting centre of six advancing columns, whose entablature might have been crowned with a pediment—these columns to have formed a veritable and honest portico, protecting a carriage-

shelter, with inclined planes (if possible) leading up and down, as the levels might require. We are no vulgar utilitarians, requiring the positive justification of absolute necessity for ornamental appliance; on the contrary, we admit, with the critic in the *Builder*, that "the same argument, carried out, would reduce the building to four bare walls and a roof. A noble building is at one and the same time a symbol and an incitement; an evidence of the importance and intelligence of the community erecting it, and an inducement to every member of the community to maintain that importance and exhibit that intelligence in his own proper person." This is a truth as absolute as the other, that, so far as possible, the ornamentation of a noble building should be at one and the same time symbolical and serviceable; and, in such a case as that of the Leeds Town-hall, there is, frequently, serious necessity for a provision which is not only afforded in the design under consideration, but which is less than not afforded; for, in the absence of any protected carriage-way, there is an exposed step-ascent of some twenty-five feet broad between the carriage-door and the front of the portico. And what is the consequence at best? Why, that on every occasion of a public concert, &c. the delicate persons of the Leeds ladies (who, we presume, enjoy no special immunity from colds, consumption, and death!) must be sheltered by canvas-covered carpentry, temporarily disfiguring the building, which should, at such times, show itself in all its best unaided grace and beauty.

The *Builder* says, "some have objected to the tower as of no use." We will venture to say ample "use" may be found to authorise it, required as it additionally is, for the reason we have asserted, as well as for its value as a symbol of the exalted purpose of the structure, and its lofty predominance as the great crowning civil edifice of a large city. A muniment-room, clock-chamber, bell-chamber, and observatory, may well and characteristically form the successive storeys of a Town-hall tower.

But, assuredly, if use is to be the theme of argument, let us have the rich beauty of the Corinthian colonnade employed in connexion with the health, comfort, and welfare of that "beauty" which is so fondly associated with "England and home!" Even before the tower, then, we would call aloud for the portico. A hexastyle might be added with no disturbance to the general plan; but, upon second thoughts, we know not but a noble octastyle (i. e., a portico of eight columns) might not be better employed, the two lateral projecting bulks being extended inwards to unite with it. In the latter case, we would leave the square peristyle of the lower part of the tower as it is; but, if the six-columned portico be employed, we would suggest the breaking forward of the central four columns of the tower peristyle, so as to make it harmonise with the more compound character of the main front, which would then have two recessed columns between the portico and the wing projections, the latter remaining as they are. We also presume to hint at a little less complexity in the spiral termination of the tower; and we would lastly express some doubt as to the suitability and effect of the little vases which rest on the bulky pedestals at the angles of the balustrade course.

We hope Mr. Broderick will understand, that all we have said, however founded on our own convictions, is uttered with deference both to himself and Sir C. Barry. He is sufficiently to be felicitated in having obtained his appointment as architect to the Leeds Town-hall; and we are inclined to believe that Leeds in particular, to say nothing of his country in general, is not less to be congratulated. Should his building be fully realised, as it appears in the woodcuts now before us, it must needs prove a grand addition to our National Museum of Classical Design; but we are bold enough to think that the remarks we have made are not unworthy of his consideration.

It is curious to turn at once from the classic elegance and stately majesty of the Leeds Town-hall to the picturesque higgledy-piggledy of Mr. Teulon's design for *Tortworth Court, Gloucestershire*. Gables, towers, turrets, dormers, lanterns, and buttresses, shoot up in all shapes, sizes, and elevations, from a crowded cluster of various Gothic forms, which are huddled round a large pigeon-house-topped square central structure, like a pack of little boys round a big one who holds aloft a plum-cake to be scrambled for. (We hope the privileges of the season will allow us this joke without offence.)

No doubt this sort of building associates pictorially enough with old "Bracebridge Hall" notions, and does as well in the wooded landscape about it as the designs-accidental, the rocks and fantastic things of nature. Doubtless there is much ingenuity in designing, consistently with practical internal regularity and convenience, an exterior which seems almost devoid of any design whatever. With equal candour we may admit the correctness of the parts separately, the imposing internal effects, and the beauty, in their way, of the details throughout. It is, at all events, no "carpenter's Gothic." It is right manorial; and the chapel, close by, shows it to be reverend orthodox. It has also a pretty outer gateway—a sort of social barbacan—with a word over its kindly arch which pronounces the encouraging intimation, "Welcome." Let us not then "abuse our welcome;" but let us rather reverentially accept it, as coming from a somewhat crotchety and quaint, but very decided, gentle-

man of the old English school, with a touch of the Fleming and German. The hall-staircase must have a very striking effect, and the plan indicates a very mansion-like and most convenient interior; while the terrace-works and outbuildings, generally, must greatly contribute to make *Tortworth Court* a most pleasant place to dwell in, as well as curiously interesting to behold. See *Builder*, Vol. XI., pp. 666, 667, 702. The view of the *Boat-house*, p. 703, also shows much ingenuity and picturesque taste.

In the *Builder*, Vol. XI. p. 743, is a view of the *Mansion House Chapel*, Camberwell, Messrs. Wilson and Fuller, architects. The old conventional dissenting chapel model has, we believe, been wholly given up, unless we except that of the Society of Friends. We are not aware (and desire correction if we be wrong) that the Quakers have been, as yet, untrue to their vows of unornate simplicity. They are possibly waiting until certain indubitable canons of style and taste shall have been established—until the contest between Greek, Roman, Goth, and Renaissance be decided—when they may be slowly inclined to take into consideration the adoption of the “homespun” garb, which may be a resultant compromise between the most favoured style and their all-favoured principles of utilitarian decency and merely expressive truth. Doubtless, when they do come forward to join with the rest of us in architectural ornamentation, they will imperatively insist on one distinctive and appropriate character of design; meanwhile they will abstain from the strife of conflict, and hold their quiet meetings under “a roof supported by four bare walls.” But the “Congregationalists” of Camberwell have followed in the progressing improvement of their brethren and the Dissenters generally; and their “*Mansion House Chapel*” presents its great gable window and two lofty turrets, in all the confidence of Gothic declaration. Our general remark cannot but be one of general approbation; though we are constrained to add that the architects have, on their own authority, employed a commixture of parts, rather associated in the forbearance of friendship than in the bonds of consanguinity. The high pointed of the open-work in the turrets is somewhat strongly contrasted with the square-headed loop-window below, and with the three low-headed Tudor doors of entrance; and there is a width given to the building which, on the principles of true Gothic beauty, is excessive as compared with its length and height. To prove this, let our reader conceal with his hand the wing-bits extending on each outside of the turrets, and he will at once acknowledge how greatly the end elevation is improved. Let him then, preserving its highest point, lower the spring of the gable to a point fairly below the open-work of the turrets, and he will do them good service, while, by thus making the gable more highly pointed, it will better harmonise with the very highly pointed canopies over the open-work. We know not whether the woodcut exaggerates their substance, but there is an appearance of solidity about the plain stonework of the spires, somewhat distressing to our sense of the delicate portions immediately supporting them. We are far from saying that all our suggested improvements could have been met, consistently with the length allowed for the building, and the required number of sittings—enforcing the use of galleries. Height and length are the leading principles of Gothic effect; and, where the necessities of the case compel the too great comparative width, shown in the Camberwell Chapel (that width being under one roof), all the architect can do—if the Gothic style be insisted on—is to make the best of a difficulty, and to indicate what he would do if such difficulty were surmountable. This Messrs. Wilson and Fuller have done, by enabling us to separate, in our mind's eye, the central gable and towers from the wing-portions outside of them. The elevation, apart from the wings, is of dignified form and pleasing proportions.

ART AND ARTISTS.

Turner and Girtin's Picturesque Views Sixty Years Since. Edited by THOMAS MILLER, Author of “The History of the Anglo-Saxons,” &c. London: Hogarth. 1854.

“A SHORT time since,” says Mr. Hogarth, “a worthy gentleman received the following plates, engraved with the labours of Turner and his early associate, ‘Poor Tom’ (Girtin), from a cellar, or some equally obscure place, where probably they had been hidden for half-a-century, forgotten, except by the few painstaking collectors, who, at the price of the present volume, had been enabled, on rare occasions, to enrich their stores now and then with solitary soiled and badly-worked specimens.” The said worthy bought them for the refiner's pot. Luckily, before the sacrifice was made, they were taken to Mr. Hogarth for inspection. That gentleman's skillful eye recognised their intrinsic worth as works of art, and purchased them. Being cleaned, they proved to be, as he suspected, genuine relics of Turner and Girtin, executed sixty years since. We trust that he will find his enterprise rewarded to the full of his hopes—that the dingy plates may prove a mine of wealth. That they were not much worn with use is singularly shown by an inscription upon one of them, which records, as a fact to be proud of, that from it had been taken—two hundred copies.

Such is the curious origin of the magnificent volume before us. It contains no less than thirty of these engravings, to one half of which TURNER's name is affixed. In addition to these we have three autograph letters from Turner, two to John Britton, and the third addressed to Sir T. Lawrence. The editor of the volume, Mr. Miller, has contributed Memoirs of Turner and Girtin, and an article descriptive of the subject of each engraving; and these famous localities or beautiful landscapes have found in Mr. Miller a thoroughly congenial illustrator; for there is no writer of our day who can discourse so pleasantly, instructively, and poetically about places as he.

Apart from their intrinsic beauty, these engravings have an historical and biographical interest; they enable us to compare Turner's earliest with his later styles, and the difference is astonishing. None of the faults of his latter years are to be found, nor many of their beauties. There is not a trace of the haziness, the absence of outline, the confusion of colour, the indistinctness of representation, that startled the visitor to the Academy year after year, who after gazing turned away uncertain what the artist had designed to depict. On the contrary, these early drawings are remarkable for their transparent clearness of atmosphere, their distinctness of outline, their minuteness of delineation, and the impossibility of mistaking any single object in the whole picture. But we note here that faculty which never flagged all his life through—an instinctive sense of true perspective—not as it is measured mathematically, but as it is seen by the eye. Another abiding power of his genius was that of seizing the most picturesque point of view, and bringing out the whole landscape, by presenting accurately the effects it exhibits; and here also is shown that wondrous knowledge of nature that enabled him to give to every cloud, and rock, and tree, its own special features, distinguishing it from all other clouds, rocks, and trees. The view of Birmingham illustrates his grasp of a view; Westminster-bridge, his mastery of light and shade. In Flint, from Park-gate, we trace that acquaintance with the features of the clouds, in which he excels all other artists, ancient or modern; and this is the most Turneresque drawing in the present collection. Bridgenorth is another notable picture—the transparency of the water, the mingled lights and shadows of the bridge and buildings, the gloom of the arches, and the laborious treatment of the outlines of the architecture, being worthy of his best days. In some of them, undoubtedly, we should not have recognised the hand of the master had they not been introduced to us with his signature. Chester is one of these; Ely is another. In these he is equalled, if not excelled, by his friend Girtin, whose drawings occupy half the volume. Girtin's name is not famous—to many of our readers the name will be strange; but we venture to prophesy that it will not continue so long after the publication of this volume. The pencil of genius is visible in every one of his drawings. His foliage is perfect; his buildings are real, solid, picturesque architecture. The view of Christchurch Abbey, Hampshire, is enough to secure him renown; and, had he been living now, would have brought to him fortune as well as fame. We ask the reader to turn to this engraving, at page 143, and let his eye dwell upon it for a few minutes, until its marvellous effects are fully comprehended, and then he will hesitate whether, at the time when these drawings were made, Girtin was not greater in power, and even in promise, than Turner. The view of Windsor is another specimen of his skill, worthy to rank with those of his friend.

The volume that contains these gems of art is superbly bound; and altogether it has more permanent value than any other gift-book the season has brought forth.

TALK OF THE STUDIOS.

MR. JOHN MARTIN, the artist, has suffered from an attack of paralysis, which has disabled his right hand and impeded his utterance. He was at Douglas, in the Isle of Man, planning improvements for the harbour, when this affliction came upon him.—The prizes of the Saxon Art Union, consisting of twenty-five oil paintings, five water-colour drawings, and one pencil sketch, are now being exhibited.—The committee have recommended the appropriation of the Dargan Fund to the erection of a public gallery for the exhibition of works of art and industry—to be called the Dargan Institute.—Report says, that the Author of the *Stones of Venice* is about proceeding to Venice for the purpose of perpetuating by calotype the most remarkable specimens of Tintoretto's genius.—A portrait of the late eminent geologist, Dr. Mantell, taken not very long prior to his decease, has been engraved in line and mezzotint by Mr. W. T. Davey, from a painting by Mr. Theodore Sentiés, and it will shortly be published by Mr. L. Buck.—The Society of Arts are holding an exhibition of Recent Specimens of Chromo-Lithography and Colour Printing, which shows, for the first time in public, the large number of specimens of Natural Printing which have been received from Vienna.—The annual distribution of the medals to the students of the Royal Academy took place last week. The principal subject for painting being *Orestes pursued by the Furies*.—A new application

of the photograph (says the *Athenæum*) has been made by Mr. Mayall, in conjunction with the directors of the Polytechnic. The images of scenes—persons—statues—so exquisitely transferred to glass by the photographic process—are, by this new development of its uses, thrown on to a large screen—as in the case of the ordinary dissolving views. The advantage of the photographic picture over the picture painted by human hand will be readily imagined—the multiplying power of the lens bringing out all the minute beauties, instead of exaggerating all the defects. The result seems marvellous. Some rooms in the Palace of the Louvre, views of Versailles, and an interior of an artist's studio, were among the subjects thrown on to the Polytechnic canvas. Statuary, buildings, and foliage appear to be among the favourite subjects on which the experiments have as yet been tried. Forms, lines, and, to a certain extent, hues, came out as in nature. One of the views—a grotto at Versailles, with marble figures and overhanging shrubs—was perfectly lovely.

A monument has been erected in the churchyard of Campsie to William Muir, a poet of local celebrity. —At Athens, the ancient red and green marbles, the quarries of which are said to have been lost from time immemorial, have been re-discovered by a German sculptor named Siegel, domiciled in the Greek capital. The red marble is averred to have been found on the southern side of the chain of the Taygetus—the ancient greece on the northern coast of the island of Tinos.—At Berlin, a committee has been formed, under the auspices of the King, to raise a monument to Louis Tieck, the writer, whose death took place not long since. Amongst the members are Baron de Humboldt, Jacob Grimm, Count de Reherm, &c. The monument is to be a colossal statue in bronze of the deceased, which is to be modelled by his brother, Christian Tieck, and which will be erected in one of the public places of Berlin.—A monument to Berthold Schwarz, whom the Germans claim as the inventor of gunpowder—has been erected at Friburg, in the Grand Duchy of Baden, his native place. It is by M. Knittler, and represents him in his monkish costume.

MUSIC AND MUSICIANS.

MUSICAL AND DRAMATIC CHIT-CHAT.

THERE is an idea of holding the Norwich Musical Festival next year, instead of 1855,—thus bringing the meeting back into its usual order among our festivals.—The election of Royal scholars at the Royal Academy of Music took place a few days since. The successful candidates were Miss Rosa Lyle, Mr. J. Barnett (re-elected), and Miss Rosetta Vinning, re-elected for another year.—St. George's Hall, Liverpool, is now approaching completion, and, according to present arrangements, it is intended to be opened early in the month of September, with the performance of an oratorio for the benefit of the local charities. The total cost of the building will be about 200,000*l*.

The Paris theatres have been doing a prosperous business for some time past. In the course of last month their receipts amounted to nearly 50,000*l*., and were very nearly 9000*l*. more than in the corresponding month of last year.—The King of Prussia has ordered the *Armide* of Gluck to be produced in the principal Opera-house at Berlin.—Mme. Otto Goldschmidt (Jenny Lind) has broken her long silence by singing at a concert given for the poor in Dresden. She has gone to Berlin, to sing in concerts given on behalf of the Protestant Society of Gustavus Adolphus.—A correspondent of the *New Monthly*, writing from Florence, says, “Mario has been here. In Italy he ceases to be an actor, and is restored to his proper sphere, being, in rank, a Duke, son of a former Governor of Nice, and, as such, is treated with the highest distinction. Florence has been rejoicing in the man she ‘delighteth to honour,’ particularly as he has flattered the vanity of the city by purchasing a splendid villa.”—It is said that M. Scribe derives, as the profit of the pieces he has already written, the enormous income of 12,000*l*. sterling per annum. This income does not represent the average annual remuneration he may receive if he continues in a state of dramatic activity; but it is simply the revenue derived from work already done. It is obtained by means of a per-centage levied by the law on the gross nightly receipts of every theatre in France, in favour of dramatic authors; and therefore its magnitude measures the popularity of the dramatist throughout the country. In Paris alone, it is said, six plays of M. Scribe are, on an average, played every night.

GOSSIP OF THE LITERARY CIRCLES.

THE experiment made by Mr. Bentley of a large reduction in the price of novels, has failed for want of public support. The circulating libraries, it appears, did not approve or appreciate the change, as was expected by Mr. Bentley. He consequently returns to the old system.—The Russian Correspondent of the *Indépendance Belge* states that M. E. Delacroix, the popular French artist, is preparing for publication his autobiographical memoirs.—A company has just been formed for purchasing the copyright of all M. Lamartine's works already written, or to be

written hereafter. The capital is 450,000fr. M. Ampere, the academician, and M. M. Emile de Girardin, Ponsard, and Pagnere are among the promoters.—The Council of the Society of Arts announce that, on the 20th of January next, in accordance with the will of the late Dr. Swiney, "a silver goblet of the value of 100*l.*, containing gold coin to the same amount," will be awarded "to the author of the best published work on Jurisprudence."—The Brothers Grimm have brought out the seventh part of their "Wörterbuch," at Berlin, which part brings the work down to the word *Bestrafen*.—A history of the Roman Republic of 1848, written by M. Marchal, of Caloi, has been intercepted by the standing committee on "colportage," on the ground that it contains several libels on the Prince of Canino. M. Marchal is now a political prisoner.—The loss of English reprints is said to have been very great in the calamitous fire, one of the most destructive ever known in New York, which has destroyed the premises and consumed the stock of the well-known publishing firm—the Messrs. Harper, Brothers. The value in dollars of the books, plates, and other materials consumed is roundly set down at 1,200,000.

Mr. Alexander Smith, the Glasgow Poet, is a candidate for the office of Secretary to Edinburgh University, vacant by the resignation of Mr. Blair Wilson. Mr. Smith recently lectured at the Dunbarton Mechanics' Institute, on the life and genius of Robert Burns.—The tombstone and grave of the daughter of Thomas Moore, the poet, in Hornsey church-yard, have been recently done up by direction of the rector, the Rev. Richard Harvey.—A statement which lately appeared in one of the morning journals to the effect that the Admiralty intend to remove Sir John Franklin's name from the list of Admirals in January next, is erroneous.—The Earl of Aberdeen has renewed the grant made by Lord John Russell to Mr. E. W. Lane, from the fund for special service, for the furtherance of his Arabic Lexicon.—The Queen has bestowed a pension of 100*l.* a year upon the family of the late Mr. James Simpson, "on account of his unwearied services for the great cause of national education."—Her Majesty has conferred upon Mr. Alaric A. Watts a pension of 100*l.* a year, "in consideration of services rendered by him to literature and the fine arts."—Her Majesty has conferred a pension of 50*l.* per annum on the widow of the Ettrick Shepherd.—Messrs. Bradbury and Evans have been appointed printers to the Crystal Palace Company. It is said they are to pay the authors of the books they print for the company, and to pay such prices as the company shall direct to be paid. In other words, the company will draw checks for their authors upon their printers; and Messrs. Bradbury and Evans must get their money back out of the profits of their printing.

—Miss Fredrika Bremer has published "A Card," setting forth a certain protest which she feels bound to make against "misconceptions as to words and meanings of the Swedish original" of her *Homes of the New World*. Miss Bremer indulgently recognises the difficulty of the translation, vouches for it as good and faithful on the whole, and in parts excellent. But examples of the deviations are certainly serious. "In the first letter from New York, I find it said about a lady as amiable as highly gifted—'She seemed to me a beautiful soul, but too angular to be happy.' The Swedish word translated by 'angular,' is 'finkanslig,' which signifies 'delicately sensitive.' Another deviation consists in publishing passages which, at the request of the author, the translator had agreed to omit, and which are omitted in the Swedish edition. "As I cannot explain the disagreement in these last cases, I can only state that so it is." And Miss Bremer calls for a corrected edition of her book. Mrs. Howitt has written a letter of explanation as regards her share in the inaccuracies and personalities complained of. She states that she translated from MS., and hence mistook a few words. The personalities she had noticed, and intended to expunge them; but by accident they were allowed to remain.—The Rev. E. H. Cradock has been elected to the office of Principal of Brasenose College, in the room of the late Dr. Harrington.—The three judges of the Burnett Treatises have been elected. They are—Professor Powell, and Messrs. Henry Rogers and Isaac Taylor.

At a meeting of the Royal Society of Literature on Wednesday, the 14th Dec., the Rev. Dr. Burgess was elected a member. He was proposed by the Rev. Miles Bland, D.D., F.R.S., and F.S.A., rector of Lillay, Herts, and John Hogg, Esq., M.A., F.R.S., of the Temple, and Stockton-on-Tees. Dr. Burgess is curate of St. Mary's, Blackburn; editor of the *Journal of Sacred Literature*, and translator of various Syriac works.—The Professorships at King's College, London, recently vacated by the Reverend Frederick Maurice, have been filled up. The Reverend Dr. A. M'Caul is elected to the chair of Ecclesiastical History; and Mr. George Webb Dasent, of Magdalen Hall, Oxford, Doctor of Civil Law, is elected to the chair of English Literature and Modern History. Dr. M'Caul still retains the chair of Hebrew and the Old Testament; and a lecturer will be appointed to relieve him, by instructing the junior classes in Hebrew.—Mr. Dion Bourcaillet is lecturing at New York on "European Society."—The sisters of Louis Kossuth have a store for the sale of beautiful Brussels

laces, handkerchiefs, &c., in Broadway, New York, between Eighth and Ninth streets, whereby they are striving to earn an honest livelihood for themselves and children.—Alexander Dumas has written a letter to a friend in New York, in which he says: "Find for me on the borders of the St. Lawrence, the Hudson, the Delaware, or the Ohio, a corner where, surrounded by my chosen friends, I may spend my last days, and die in tranquillity under the sun of liberty." It is stated that M. Dumas has already confided several manuscript works to the hands of his agents, who have established a publishing house in New York, for the purpose of bringing them out originally and exclusively in this city. The manuscript of his comedy, the "Youth of Louis XIV.," which was prohibited at the Theatre Français, is in the hands of his agents. Several of the New York managers are in negotiation for its production.—The Paris Academy of Sciences has elected M. Elie de Beaumont as perpetual secretary, in place of M. Arago.—According to the Paris *Siecle*, Abd-el-Kader lives retired at Broussa in the bosom of his family, and his leisure hours are employed in the education of his children. His principal occupation both by day and part of the night is that of the study and composition of poetry.—The Emperor of Russia has conferred on the astronomer Struve the title of Knight of the Order of St. Wladimir, on the occasion of the completion under his direction of the measurement of the meridian from the Black to the Arctic Seas,—and in acknowledgment of his active contribution for thirty-six years towards the management of the "Scientific Annals."

Sir John Pakington has declined to undertake the charge of the Manchester and Salford Education Bill in the House of Commons.—Mr. Vizetelly has replied to Mr. Macaulay's attack on him for publishing his speeches. As to their inaccuracy, the blame is *Hansard's*, from which they were taken. "With regard to the observations of a personal character, which Mr. Macaulay has thought fit to indulge in, these I shall leave to be dealt with, as advised, by a court of law."—The Bishop of London has intimated to all the reverend believers in the mystery and attributes of table turning, that he cannot allow them to discharge their ministerial functions in any part of his diocese.—A collection of autograph letters of Charles I. was sold by Messrs. Puttick and Simpson last week. Fifty-nine were communications written on scraps of paper, in a feigned hand, to Sir William Hopkins, when the King was confined in Carisbrooke Castle; and one was written from Windsor. The price obtained was fifty-one guineas.—During the last quarter the Society of Arts has taken into union thirty additional literary and scientific institutions and mechanics' institutes. The total number then in union was 319. During the same period 116 members have been elected, making the total number of members, independent of institutions, 1489.—The Earl of Derby, Lord Stanley, and a number of gentlemen from the neighbourhood, lately attended at the inauguration of a working-man's library at Prescott, near Liverpool. A fund has been raised large enough to purchase about 2000 volumes, which are to be lent to subscribers at 5*s.* per annum.—Dr. Bachoffner is lecturing at the Polytechnic Institution on what appears to be a new modification of the electric telegraph. It consists of an apparatus by means of which the electro-magnetic current is made to pass, as at present, in a horizontal line, or to deviate from it, at the will of the operator.—Last week Mr. Russell Hind gave a lecture on Eclipses of the Sun and the phenomena attending them in the hall of the St. John's Wood Literary Society. Mr. Hind described the more remarkable eclipses of which history has kept the record, and drew attention to the great eclipse that will be next visible in this country—the full eclipse of the sun in March 1858.—A new Archeological Society is under progress of formation in Bristol.

On the 10th of January, Dr. Grant will commence the course of "Swiney Lectures on Geology," delivered in connexion with the British Museum, at the Russell Institution.—The two girls named Fox, the noted "rappers" of the United States, are said to have reaped very substantial fruits from their spiritual powers; they have just purchased an estate.—The Chinese insurgents have demolished the famous porcelain tower of Nankin.—Letters from Naples announce that another ancient town has been discovered several feet under ground, between Acerno and Scaffari. It is stated that it does not resemble Herculaneum or Pompeii in any respect.—The last number of the *Astronomische Nachrichten* contains a letter announcing the discovery at Göttingen, by Herr Klinkerfues, of a telescopic comet in the constellation Perseus.—The literary treaty between France and Spain was signed on the 26th by the Minister of Foreign Affairs and the Marquis de Turgot.—The *Gazette* of Tuesday last contains an Order in Council extending the laws of copyright as existing in works published within the United Kingdom to works just published within the State of Hanover. This order takes effect from the 16th of the present month—as does another published in the same day's *Gazette*, making the following alterations in the duties of customs payable on importations of books published within the State of Hamburg. Works republished in Hamburg are to pay 2*l.* 10*s.* per cwt.; if not originally produced in the United Kingdom,

the duty will be 15*s.* per cwt.; single prints, 1*d.*; bound or sewed, 1*½d.* the dozen.—The Berlin Government has purchased, for 35,000 thalers (about 5250*l.*) the celebrated collection of fossils and minerals, and the library, left by the late Louis von Buch.—On the 10th of December, the Grand Duke of Weimar laid the first stone of the great tower at Wartburg, the castle near Eisenach, in which Luther was confined, and where he pitched the inkbottle at the devil. This new tower is to occupy the spot of the old middle tower, which commanded a view of the whole castle, and separated the two principal courts. The members of the Orleans family and of the Landgraves of Hesse were present, besides representatives of the different corporate bodies of Eisenach.

DRAMA, PUBLIC AMUSEMENTS, &c.

DRURY LANE.—*King Humming-top*; or, *Harlequin and the Land of Toys*.

HAYMARKET.—*Harlequin and the Three Bears*; or, *Little Silver Hair and the Fairies*.

LYCEUM.—*Once upon a time there were Two Kings*.

ADELPHI.—*Number Nip and the Spirit Bride*.

OLYMPIC.—*Harlequin Columbus*; or, *the Old World and the New*.

PRINCESS'S.—*Harlequin and the Miller and his Men*; or, *King Salamander and the Fairy of the Azure Lake*.

SADLER'S WELLS.—*Harlequin Tom Thumb*; or, *Gog and Magog and Mother Goose's Golden Goslings*.

It was as well to attempt to describe the amusements of the skaters on the Serpentine as the entertainments provided for holiday audiences at the theatres. Skating and pantomimic diversions are patent to the season, and a description of them would be as ill-spent as it would be ineffective. How Englishmen continue to endanger their necks on rotten ice; and how play-goers continue to laugh and be happy over the stale tricks of Harlequin, and the still more stale jokes of the clown; marvels which we will not attempt to explain. Suffice it to say, that pantomimes hold their sway as usual at the Haymarket, Drury Lane, Princess's, Olympic, and Sadler's Wells, and that the Lyceum and the Adelphi adhere severally to spectacle and extravaganza. In the former category more fun has been provided; in the latter, spectacular effects have been studied, and with great success. We give the titles of the pieces above.

MADAME TUSSAUD'S EXHIBITION.—During the week this Exhibition has been crowded to excess, and on Monday more than three thousand visitors entered the rooms. The group of her Majesty and her youthful family appeared to attract great attention, and also the Golden Chamber, containing the valuable collection of Napoleon's relics. Great credit is due to the proprietors for the manner with which the whole arrangements are conducted.

OBITUARY.

ANDRIER.—Recently, M. Andrier, chapel-master at Barcelona, composer of a *Stabat*, a *Requiem*, and a *Last Judgment*.
BAUMGARDE.—Recently, in Savoy, M. Baumgarde, a French mineralogist, under painful circumstances. He was causing himself to be lowered into a sort of vast pit at Maurienne, for the purpose of making scientific researches. When part of the way down the rope broke, and he was dashed to pieces.

BOELDIEU.—Recently, Madame Boeldieu, the widow of the composer of *La Dame Blanche* and *Le Petit Chaperon Rouge*.

SHE, in her day, a pleasant singer.

DUN.—Recently, at Edinburgh, Mr. Finlay Dun, an estimable musician, who had been long settled as a Professor in the Scottish metropolis, and who is best known on the English side of the border as having been associated with Mr. G. F. Graham in the editing and arrangement of *Wood's Songs of Scotland*.

GROSSI.—On the 10th ult. at Milan, Signor Tommaso Grossi, the Italian poet, and in some opinions the rival of Manzoni.

GROTEFEND.—Recently, aged 78, at Hanover, M. G. F. Grotefend, one of the most celebrated linguists of Germany. Amongst his most remarkable publications are works on the origin of the Greek and Latin languages, on cuneiform inscriptions, on Phrygian and Libyan inscriptions, and on eastern numismatics.

JAY.—On the 27th ult. at Bath, aged 85, the Rev. William Jay.

MILL.—Recently, Dr. W. H. Mill, Regius Professor of Hebrew at Cambridge, and author of the *Christa Sangrita*.

MORISON.—Recently, in China, Mr. Morison, the only remaining Chinese scholar of that name.

PETE.—Recently, Thare Pete, a well-known Swedish iron-founder, and a liberal patron of the arts and sciences.

RENOUARD.—Recently, in Paris, aged 89, M. Renouard, a noted Parisian bookseller, and author of a *Histoire des Aides*, and a *Histoire des Estienne*. The Aides and Estiennes were famous printers.

SCHAEFFER.—Recently, M. Arnold Schaeffer, the brother of the celebrated painter, Ary Scheffer, and a well-known writer in the *National*, under the management of Armand Carrel.

STEVENSON.—Recently, aged 69, at the house of his son-in-law, John Deighton, Esq. Cambridge, Seth William Stevenson, Esq. F.S.A. the Senior Proprietor of the *New York Chronicle*.

VAN EYCKEN.—Recently, M. Fr. Van Eycken, a noted Belgian artist, in the prime of life.

VAN NOUTH.—Recently, at Amsterdam, M. Van Nouth, one of the most distinguished writers of Holland. One of his works was the historical romance of *L'Armurier et ses Fils*.

WARDLAW.—Recently, Dr. Wardlaw, one of the most active of the Nonconformist writers and preachers. He was the author of several works, polemical and theological.

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The material of which these are made is recommended by the
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strong, light in texture, and non-elastic, and is drawn on like an ordinary
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JUBBERS, a Sovereign Remedy for Weak, Asthmatic and Consumptive Persons. One dose cures; one box cures. Coughs, colds, influenza, night-sweats, fevers, hoarseness, loss of voice, sore throat, bronchitis, whooping-cough, shortness of breath, spitting blood, and all diseases of the throat, voice, and lungs. They cleanse, soothe, and heal the irritation, clear the color, give power and flexibility, and give essential support to weak constitutions. Unequalled for children. Sold in boxes, 1s. 1d. and 2s. 6d. each; post-free for 15, 36, or 60 stamps.—Dispensary, 144 Blackfriars-road, London. Sold at 4s. and 15s. 6d. each; post-free for 15, 36, or 60 stamps. Also, the Fimion Haddock, 4s. 5s., and 6s. per dozen; and 100 American Herrings for 7s., well adapted for presents to Emigrants or relatives in Australia, as they will be sent in a barrel of real Colchester Native Oysters for 5s. 6d. All orders immediately attended to. The Trade supplied.

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A NEW DISCOVERY.—MR. HOWARD,

Surgeon-Dentist, 52, Fleet-street, has introduced an entirely NEW DESCRIPTION of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures. They so perfectly resemble the Teeth as not to be distinguished from the original by the closest observer; they will NEVER CHANGE COLOUR or DECAY, and will be found very superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will give support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication; and that Mr. Howard's improvements may be within the reach of the most economical, he has fixed his charges at the lowest scale possible. Decayed teeth rendered sound and useful in mastication.

52, Fleet-street. At home from Ten till Five.

TEETH.—By her Majesty's Royal Letters

Patent.—Newly-invented and Patented application of Chymically-prepared White India-rubber in the Construction of Artificial Teeth, Gums, and Palates.—MR. EPHRAIM MOSELY, Surgeon Dentist, 61, GROSVENOR-STREET, GROSVENOR-SQUARE, sole inventor and Patentee. A new, original, and valuable invention, consisting in the adaptation, with the most absolute perfection and success, of CHYMICALLY-PREPARED WHITE INDIA-RUBBER as a lining to the ordinary gold or bone frame. The extraordinary results of this application are briefly noted in a few of their most prominent features, as the following:—All sharp edges are avoided; no springs, wires, or fastenings are required; a greatly increased freedom of action is supplied; a natural elasticity hitherto wholly unobtainable, and a fit perfected with the most unerring accuracy, is secured; while, from the softness and flexibility of the agent employed, the greatest support is given to the adjoining teeth when loose, or rendered tender by the absorption of the gums. The acids of the mouth exert no agency on the chymically-prepared white India-rubber, and it is a non-conductor, fluids of any temperature may with thorough comfort be imbibed and retained in the mouth, all unpleasantness of smell or taste being at the same time wholly prevented against by the peculiar nature of its preparation.

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Is far superior to Eau de Cologne as a refreshing and tonic to the face, to the bath, a reviving scent, and a powerful disinfectant for apartments and sick-rooms. Its numerous useful and sanitary properties are an indispensable requisite in all families.

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THE TEA DUTY is now REDUCED, and

we are enabled to sell prime Congou Tea at 3s. per Pound—the Best Congou Tea at 3s. 4d.—Rich rare Souchong Tea at 3s. 6d.—Good Green Tea at 3s. 4d. to 3s. 8d.—Prime Green Tea at 4s.—and delicious Green Tea at 5s.

We strongly recommend our Friends to buy Tea at our present Prices, as Teas are getting dearer. Those who purchase now will save Money.

The best Plantation Coffee is now 1s. per Pound. The best Mocha, 1s. 4d.

Teas, Coffees, and all other Goods sent Carriage free, by our own Vans and Carts, if within Eight Miles; and Teas, Coffees, and Spices sent Carriage Free to any part of England, if to the Value of 40s. or upwards, by

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Best Congou Tea, reduced to	3 8
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The Best Black Tea	Per lb. 8s. 6d.
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For the convenience of our numerous customers, we retail the finest West India and Refined Sugars at market prices.

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PAUL GAGE'S ELIXIR.—This Tonic Anti-

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COD LIVER OIL.—His Excellency the

Governor and her Majesty's Council of Newfoundland having authorized the Patent for the exclusive right of manufacturing Cod Liver Oil by the process described in said Letters Patent, they respectfully intimate to the Medical Profession and to the Pharmaceutical Chemists, that several portions of this product of this season have been already received from Newfoundland, and have passed into the hands of the principal Wholesale Druggists in the Kingdom. Charles Fox and Co. have also the satisfaction to state that the Oil of this season is pronounced by the trade to be of the finest quality ever introduced into this country.—Scarborough, 27th Sept. 1852.

NUNN'S VEGETABLE OIL, 4s. per Imperial

Gallon, gives a clear and brilliant Light, makes no deposit, and entirely free from acid, is the BEST for Moderators, Gasoliers, and LAMPS now in use. Sold by THOMAS NUNN and SONS, Oil Merchants (forty-two years Purveyors to the Hon. Society of Lincoln's Inn), 21, Lamb's Conduit-street, Foundling Hospital.

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MEASAM'S MEDICATED CREAM purifies

the skin, eradicates scrofulous eruptions (either hereditary or arising from disease), and completely checks those complaints attendant upon long illness and debility—rheumatism, and many of the common disorders incident to infants, affording instant relief in Constipation, Flatulency, Affections of the Bowels, difficult Teething, &c. &c. and may be given with safety immediately after birth. It is non-nourishing cordial; it is not a stupefactive deadly narcotic; but a veritable preservative of infants. Mothers would act wisely in always keeping it in the nursery. Prepared only by ROBERT BARKER, Bowdoin, near Manchester (Chemist to her Most Gracious Majesty Queen Victoria), in bottles at 1s. 1d., 2s. 6d., and 4s. 6d. each. CAUTION.—Observe the names of "ATKINSON and BARKER" on the Government Stamp.

THE BEST FOOD FOR CHILDREN,

INVALIDS, and OTHERS.—ROBINSON'S PATENT BARLEY, for making superior Barley Water in Fifteen Minutes, has not only obtained the Patronage of Her Majesty and the Royal Family, but has become of general use to the community, and is acknowledged to stand unrivalled as an eminently pure, nutritious, and light food for Infants, Children, and Invalids; much approved for making a delicious Custard Pudding, and excellent for thickening Broth or Soup.

ROBINSON'S PATENT GROATS form another

diet universally esteemed for making a superior Gruel in fifteen minutes. Light for supper, and alternately with the Patent Barley, is an excellent food for Children and Invalids; being particularly recommended by the Faculty as the purest and best preparation of the kind extant, far preferable to the Emblen Groats.

Prepared only by the Patentees, ROBINSON, BELLVILLE, and Co. Purveyors to the Queen, 64, Red Lion Street, Holborn, London.

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